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Of the Church · By the Church · For the Church

Luther League Review

The Official Organ of the Luther League of America

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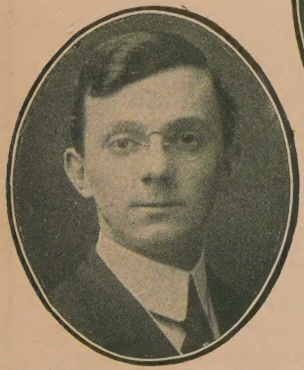

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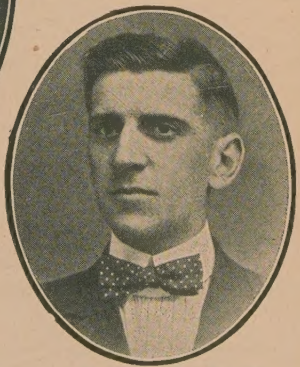

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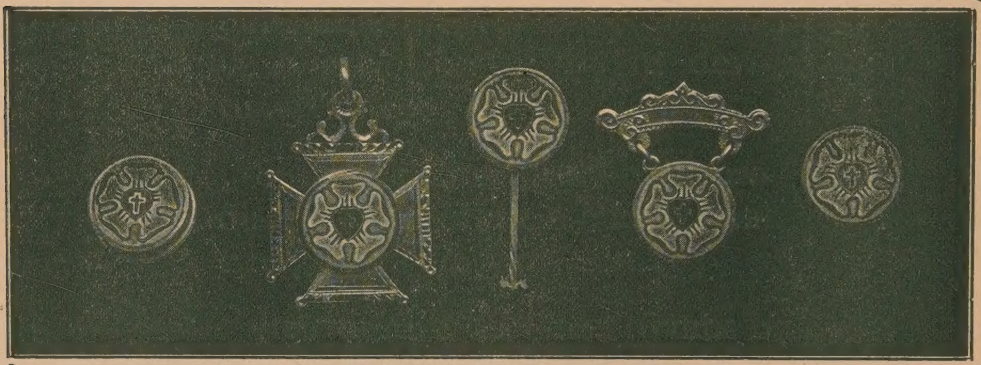

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Of the Church - By the Church - For the Church

Luther League Review

Luther League of Pennsylvania

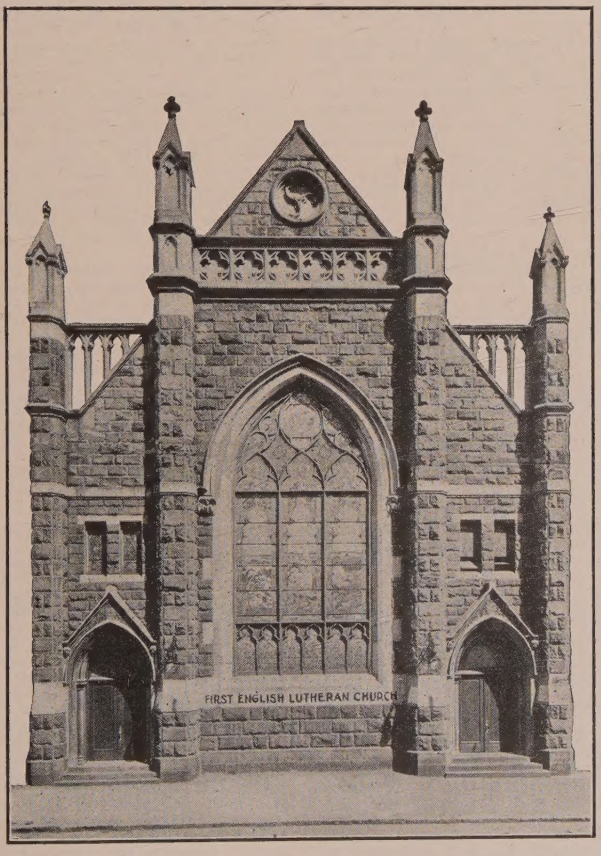
Twenty-second Convention at Johnstown July 20, 21 and 22, 1915

BY JANE M. TRUXAL.

THE twenty-second annual convention of the Luther League of Pennsylvania was held in the First Church, Johnstown, Pa., July 20, 21 and 22, 1915.

First Session

The first session opened at 2 p. m. Tuesday, July 20. The devotional services were conducted by Rev. Charles M. Teufel of Pittsburgh, Pa., the chaplain of the convention. After the reading of the lesson, prayer and the singing of the hymn, "The Church's One Foundation," Rev. Robert D. Clare, the pastor of the First Church, extended hearty greetings to the visiting Leaguers. He then introduced to the convention the officers of the Luther League of Pennsylvania and some of the pastors of the city who were present. C. W. Herman Hess, president of the Luther League of Pennsylvania, then responded to the address of welcome in a very happy manner. President Hess then introduced to the convention Mr. P. Walter Banker, treasurer of the Luther League of America; Rev. George H. Schnur, editor of the Luther League Topics; Mr. W. H. Menges, chairman of the extension committee; Miss Virginia Boyer, of Zelienople, who is about to leave for India as a missionary.



FIRST CHURCH, JOHNSTOWN,
Where Pennsylvania convention was held.

The regular business of the League was then taken up, Mr. C. W. Herman Hess presiding. A motion was made, seconded and duly carried that the reading of the minutes of the previous convention be dispensed with at this point. The president then appointed the auditing and resolutions committee. He also appointed as press committee Miss Marian Hirzel, of Philadelphia, Pa.; reporter to Lutheran Church Work and Lutheran Observer, M. Halley

Frey, reporter to Lutheran, K. J. F. Wilharm, and reporter to LUTHER LEAGUE REVIEW, Jane M. Truxal, secretary.

The president then submitted his annual report to the convention, which is as follows:

Fellow Members of the Luther League of Pennsylvania:

In the 84th Psalm we read, "I would rather be a doorkeeper in the House of my God than to dwell in the tents of wickedness." In all our work as Luther Leaguers in the service of our Heavenly Father the value of fellowship with Him should ever be present with us. With this love dwelling in our hearts our devotion to Christ and His Church will be the means of bringing others to the knowledge of our Saviour.

It is with a feeling of thankfulness we enter into this, our twenty-second, convention of the Luther League of Pennsylvania.

Our convention theme, discussed in its many phases, should instill into our hearts and lives a truer and more positive appreciation of our beloved Zion, and I trust all will enter into the spirit of the convention.

The work of our organization during the past year has been conducive of good, and, while we have not accomplished all we had desired, yet we feel that seed has been sown which will enable us to reap a splendid harvest in the days to come.

Our organization has been fortunate in having consecrated men and women in her service, and through their united efforts much has been done to advance the interests of the State League.

Our treasurer has succeeded in cancelling our indebtedness, and let us endeavor to maintain a firm financial basis in the future.

The Junior League work should have our earnest attention and where there is an opportunity Junior organization should be started, for the future life of our League depends greatly upon trained and consecrated workers. We desire to express our sincere appreciation of the splendid Junior Department in the LUTHER LEAGUE REVIEW, under the supervision of our own, the Rev. Arthur T. Michler.

Owing to lack of sufficient funds, the work of the Extension Committee has been somewhat retarded, making the committee do most of its work by correspondence, and I wish it were possible to have more done by personal visitation.

It has been our pleasure to visit with several organizations and attend District conventions, and we have been pleased with the interest shown, and would urge Districts to keep in close touch with the Locals affiliated and, where feasible, that rallies be held, and, if possible Districts be divided into branches, similar to the plan used in the Pittsburgh District and found so successful.

As to our literature, it would hardly be necessary to impress upon your minds the importance of our own publications, especially our Topics and the LUTHER LEAGUE REVIEW, and where not already in use we would urge the value of the same. A splendid reading course is provided for use in our societies, and every local should purchase a set.

Every Local organization should have at least one of our Church papers for reference as a means of knowing what the Church at large is doing, and it is to be regretted that so many of our Lutheran families have not considered the importance of a Church paper.

During the past year two of our active Christian workers have been called to their Heavenly Father, namely, Rev. Rohrig, Hazleton, who for many years served his Master as a faithful minister and an untiring servant in the work of his Lord, and Mr. H. Y. Yocum, Reading, Pa., a well-beloved and God-fearing layman known to many of our Leaguers, both men of whom we might well say, "To know them was to love them."

May our convention revere their memory by arising and bowing our heads in prayer.

We desire to express our sincere appreciation of the real interest which has been shown our work by all who have been identified with it as pastors or laymen. Especially do we wish to thank the officers and members of our Executive Committee for their zeal and activity in the work the last year, and to all our members will say, "Your interest has made our work a pleasure."

"All the good you do is not done in vain;
Not a kind and helpful act but shall have its gain;
Not a seed of goodness ever yet was sown
But it reaped a harvest, though it was not known."

This report was received and ordered to be referred to the committee on resolutions.

The report of the treasurer, M. Haller Frey, was then presented and accepted and ordered referred to the auditing committee. This report showed a balance in the treasurer's hands, with all bills for the year and some of the convention expenses paid, the best report that the League has had for some years.

The report of the statistician, Francis C. Leupold, was presented, received and referred to the resolutions committee.

The report of the statistician is as follows:

Your statistician begs to submit the following report:

The report in its detailed form has been printed within the covers of the program, as per the instructions of the Executive Committee.

While the totals of the various columns show a decrease when compared with the report of last year, we believe there is really an increase. This can, in part, be explained by the fact that the Catawissa District has been entirely eliminated from the report. This was necessary because absolutely no data could be obtained from that field. Then again much of the "dead wood," we believe, has been eliminated from the rolls of the Locals, thus giving in their reports the active membership only.

From the reports received (and these were in greater number than last year) we believe the Locals in most places are in a flourishing condition. This point was further shown by the great number of inquiries received by this office and which were answered with much pleasure.

Your statistician would recommend that some officer or committee be instructed to look into the matter of reviving the Catawissa District, which has in its bounds many strong congregations as well as one of the cities in which this body met some years ago in convention.

Second, that the territory from here (Johnstown) and West, including the territory now covered by the Greensburg and Pittsburgh Districts, be considered for re-districting, so that many important points could be included, and the Leagues of Middleburg and Meyersdale, now in direct connection with this body, might be included in one such district.

The report of the executive committee was presented by Rev. A. T. Michler, chairman, received and referred to the resolutions committee. This report here follows:

Your Executive Committe begs to submit the following report:

The committee met at Harrisburg, January 21, 1915, at which meeting all the members were present.

The chief item of business was that of making arrangements for this convention. Your committee deemed Johnstown a very desirable place, because it was in a locality not recently visited with such a convention, and because it was in a section in which we believed there was room for Luther Leagues. We are, therefore, indebted to the people of the Lutheran Churches of Johnstown, and especially to the Rev. R. D. Clare and the members of the First Church for the manner in which we have been invited and received here.

After much careful and thoughtful consideration, the theme for the convention, "The Lutheran, A Church of Convictions," was decided upon, and a committee, consisting of Rev. L. C. Manges, D.D., chairman, and Revs. A. T. Michler and P. G. Sieger, was appointed to prepare the program.

This committee was instructed to make ample room on the program for practical institutes.

Mr. H. Hodges was appointed a committee to look after the publicity of the convention. This was done

by frequent announcements in the church and secular press, and by use of stickers on all communications.

In order that no time be wasted by useless discussion, a committee on business, consisting of Messrs. W. M. Mearig, chairman, and Menges and Frey was appointed; this committee to receive all items of business and in turn to present it in brief to the convention at a given time. This is a new feature in connection with our convention and is in use at this convention as a trial. The committee shall be glad to have the delegate pass upon it.

The committee decided that the reports of the treasurer and statistician should be included in the covers of the program and not printed separately as heretofore. This will, we believe, reduce our printing bill.

The statistician was appointed chairman of the Committee on Registration.

The committee decided that in the future it would be best for the State organization to provide a suitable badge for the conventions, to consist of a small button.

During the interim since our last convention the deaths of two of our faithful State workers have come to the attention of the committee, namely, Mr. Harry Yocum, of the Berks District, and the Rev. August Rohrig, of the Upper Lehigh Valley District. These were noted by the committee and appropriate letters sent the bereaved.

The report of the extension committee was presented by W. H. Menges, of Menges Mills, Pa., received and referred to the resolutions committee.

Rev. A. T. Michler, of Philadelphia, then announced an institute for junior work at 2 o'clock Wednesday afternoon, and urged the attendance of all interested in junior work.

Mr. Harry Hodges, the vice-president, announced a conference for "Luther League Problems" for Thursday afternoon, and made several other announcements concerning matters of interest to the convention.

Mr. William Mearig, chanrman of the business committee, made a brief report.

The president then called for reports from the presidents of the various districts, which were given by the presidents or representatives of the districts, and outlined the work done by the different organizations during the past year.

Rev. Michler then made a few remarks commending the favorable reports made, and stating that at present we have 13,519 senior members, 3,513 junior members, 301 locals and 91 junior societies and urged that these numbers be increased next year. He then made a motion "that every League strive within the coming year to increase its membership to as large a number as possible, and that each district make special efforts to increase the number of local societies within its membership, that we might have a campaign for increased membership." This motion was duly seconded and carried.

Mr. Banker, treasurer of the Luther League of America, then made a few statements concerning the finances of the State and National Leagues.

After the singing of a hymn by the convention the president introduced to the convention Rev. P. George Sieger, of Lancaster, Pa.

The address of the morning on the convention theme, "The Lutheran Church—a Church of Convictions," was then made by Rev. Lewis C. Manges, D. D., of Harrisburg, Pa., in which he said:

Perhaps there never has been an age like ours, in which popular thinking was so much confused and so vacillating. This is peculiarly true of the general religious thinking. There seems to be a plenty of what men are pleased to call religious thinking. The secular magazines, the daily press, the popular novel, pamphlets and almost every other form of popular literature are full of the ideas of men on the subject of religion. As a sign this fact is a happy one. It indicates that the people want religious literature. But the voice of all these myriads of self-styled religious thinkers is *Babel*. Indeed if there were no final source of the truth concerning God and man and their eternal relation, this general confusion of ideas would soon produce a harvest of honest infidels larger than Christianity itself. The fact of the matter is that the most of this stuff that is being given to the people for bread is only husks. The vain imaginings of minds that are spiritually demoralized, or even more often frothings of men who are spiritually doped by their own pride or greed or bitterness or vanity.

And yet there is much difference of opinion between men who are entirely normal in their spiritual life, sincere, earnest, capable, men who go deply into the things of life and of eternal life and of God. These differences of opinion in one way or another find their way into the minds of the people and only adds to the confusion.

We have no way in this free country to prevent this confusion of ideas or even to keep it from our people. We may rail against it, but the more we rail the more we advertise it. We deplore much of it, but are helpless to hinder it. There is no effective negative method to overcome it.

However, there is a way to neutralize its influence and even make it a help to our faith. This is the positive way, the constructive method. It is historically and intrinsically Lutheran. By this method we show wherein we are consistent and right, rather than prove that the other fellow is wrong.

This we believe to be one of the greatest objects of our Luther League work. We want to show our young people what our Lutheran Church stands for and why she thus stands. We want to give them a clearer, more definite conception of the foundation truths and principles upon which our Church has been builded and by which she has wrought. We want them to know the way so they can find it in the dark. We want to teach them the signal lights so they can read them through the fog. We want them well keeled so they ride steady through the storms. For this reason we speak much about our beloved Lutheran Church and her life principles. It is not that we may lift up our heads in pride and boast; it is a stern duty.

There is another reason why we must insist upon our people knowing the truth about our Church. These forces of confusion have an insatiable passion for the destruction of all consistent and persistent institutions. They are using every method at their disposal to destroy the loyalty of our people for their Church and her principles. It is not necessary to spend much time in quarreling with them. We only need to untangle the misconceptions they create and let the light shine in to dispel the mists so that the people may see their Church in her true colors and she will retain their affections.

Again another cause of confusion among our young people concerning the correctness of their Church is the fact that they grow up with the young people of other denominations. They live with them very closely, socially, in their work for the common welfare they often stand together, in the educational work of the community they labor together with the same problems. Naturally many religious subjects come up for discussion and those best gifted and instructed are bound to have the stronger influence.

There are some who would like to change these conditions by isolating our young people. This we believe would be an absolute impossibility. Besides I do not believe it either necessary, wise or even consistent with our Church's true spirit. We can teach our young people what our Church really stands for

and we ought to do it. A well instructed young Lutheran is perfectly safe in his loyalty to his Church no matter where he may be placed.

Still another source of danger lies in the get together spirit of today. Good men are so anxious to consummate the great desire of the Master for a united Church that many of them are willing to sacrifice many other things for which the Master also prayed and yearned. Besides all other Protestant denominations have a great common ground upon which they could get together without any of them yielding anything that is really important. This fact and the sentiment of the matter are great forces that are having a tendency to break the unhesitating loyalty of many of our young people.

Now we are just as much concerned about the true unity of the Church of Christ as any of them. But there are other things which under present world conditions are even more important and vital to the world's redemption than any such unity as could possibly be accomplished in the Church today. The fact of the matter is that we differ in our conceptions of the work and plan of redemption; and we differ not because we want to or because we are indifferent but because we *must* differ. Our differences are not mere externals. They are a part of the inside of us. To get them out we must tear them out and to tear them out would be to tear out our life.

At least this is true of the Lutheran Church. We do not say that it is not true concerning other denominations. We are not discussing them now. But it is true of our own Church and it is one of her most important characteristics. This is why we want to lay upon your hearts at this time the burden of the general theme of this convention, "The Lutheran Church—A Church of Convictions."

My first task this afternoon is to define the word convictions so that we may see our subject from the same standpoint and in the same light. Words as they are used today are such uncertain things any how. The trouble is not so much with the words as with the thoughtless and dishonest users of the words. Words naturally change their meaning sometimes. This is the mark of a living language. But many very important words that have a fixed meaning are ruthlessly misused and misapplied.

This is one of the troubles we are encountering nowadays in the use of our word convictions. Things are being called convictions that are not convictions at all. And in our everyday thinking and speaking many are carelessly indifferent to the true meaning of our word. Let us get at our problem by the process of elimination. Some things are not convictions.

An idea is not a conviction. Many have no stronger concepton of the word. An idea is a very flimsy thing, a fleeting, uncertain, unstable thing that may be found in larger quantity in an ignorant mind than in an intelligent one. It may be the beginning of something more important, but of itself it is nothing upon which to build important hopes. It may indeed be of great influence in a life, but that influence may be either good or bad. There is no essential moral quality about an idea.

Neither is an opinion a conviction. An opinion is above an idea. An opinion is an idea tested by casual experience or tried by certain limited standards. Men see things casually as they go along through life and after a while the same idea appearing to be true under certain circumstances, it becomes an opinion. An opinion may be well founded or poorly founded. It may even have a shifting foundation. It may be constant or it may change over night. It may be right or it may be wrong. There is always the quality of uncertainty about opinions, a kind of feeling that they have not been sufficiently sifted and tested. An opinion is one step nearer to conviction than is an idea, but it is still far from being a conviction.

Theory is another word which is often confused with conviction. A theory is an opinion tested by a more careful and scientific method. It is the best answer science can find to her questions. But the absolute reliability of a theory is never claimed. These theories are oftimes builded out of material from limited sources. Philosophy seeks to answer the problems of life by consulting the material world alone. Science seeks to answer the problems of nature by consulting the natural world alone. Their answers are never more than theories and when the best theory builder has finished his master piece, some new theory builder begins to plan and establish a new theory on the problem at hand. Theories are never final either for an age or for an individual. They may be fairly good servants at times but they never do for masters. They will do all right as the basis of a machine whose destiny is a very short one at best, but they will not do for the foundation of a Church. A theory may or may not be true. They also have no moral quality. They bear no relation to the conscience. They have no authority over the soul.

A conviction is a truth that has taken possession of the souls of men. It has stood the test of all reasonable argument. It has withstood the attacks of centuries. It has proceeded from the final source of truth. It has fully satisfied the intellect of man. It has laid hold of his feelings. It has laid the hand of authority upon his imperious will and become his master. Moreover it has become the ally of man's conscience and "Thou must" and "Thou must not" convictions often form slowly in a man's soul, but they are built of adamant and last with life. There is never in a man's heart any doubt as to the absolute truth of his conviction. Theories often glow with the splendor of the intellect that conceived them, but convictions burn like fiery furnaces in every heart that possess them. Men risk their money on their theories but trust their souls, if they are at all concerned, only to their convictions.

The word conviction is one of the strongest and noblest words in our language. That thing which it designates has had more to do with the uplifting and freeing of the human race than any other human influence. It has opened men's eyes and unstopped their ears. It has ever been necessary to the breaking of the chains and shackles of human slavery. It is the spark of the eternal in man's soul, the unconquerable weapon by which God has thus far established his Kingdom and intends to preserve it in the world.

Now the thing we would impress upon you with this general theme of our program is this, that the Lutheran Church is a Church of convictions. The Lutheran Church is a mother of many ideas. She has had many and varying opinions. She has known theories that have come and gone, but they are not her essential life. She has beside all these ideas and opinions and theories a noble system of convictions that are her substance. They are her conception of God's word, and man and God and sin and death and redemption and life. These convictions were formed and purified in the blast furnaces of persecution, they have been proven in the crucibles of the world's profoundest schools, they have been tested by the acids of scorn and contempt and human pride and every vicious force that hell could bring to act upon them; and still they are her convictions, the principles of her life. They are builded into one another so that she cannot yield any one of them without harming her whole self. She has bared her soul to God and He has burned them into her life. They are not the product of her pride nor the dreams of days of peace nor the policies of her power; but rather she is the child of their passion and travail and pain.

The Lutheran Church is not a Church of policies. To be sure there are temporary problems that come and go to which she adjusts herself providing she does not thus compromise her convictions. In fact her convictions concerning the freedom of the conscience on all matters not decided by the Word of God gives her a wide scope for the exercise of her own judgment. But when the policies and methods and plans of men invade the domain of her convictions, she draws the line of boundary and says to all men, "Thus far but no farther."

Sometimes we are accused of being wedded to our customs and thus losing many opportunities for doing important service for the King. We do not deny that we are the possessors of a good many customs. They are our heritage from the past. We have no reason to be ashamed of them. We find them a help to us in our worship and work. They carry with them the memories of God's gracious help in bygone days. They have in them the echoes of voices that are still, the yearning of the saints of the ages; they are precious and dear to us. *But* they are not the substance of our Church's life. They are but her adornment. We are always ready to sacrifice them, if it is really necessary to do so, for the good of the Church and of the Kingdom of God. Our customs are our servants; not our masters. We have no convictions concerning our customs. Our customs are not our convictions. There is as much difference between them as there is between a harness and a horse. We are more than wedded to our convictions, but not to our customs.

Again we are accused of clinging to our traditions while the dying world goes on a-dying. We have many ecclesiastical traditions. We could not deny it if we

would. We are not ashamed of them, either. But our traditions have never been of such a character as to, in any way, hinder us in the task which God has given us. Others may get our traditions and our convictions confused. We never do. Our traditions are the footprints of our convictions in the sands of time. They may even have some influence upon our lives. But that we cannot prevent any more than we can destroy the laws of heredity. However, her traditions have never hindered the Lutheran Church to any appreciable extent. Indeed she has shown herself most remarkable in her power of adjustment in all ages and in all climes. Of course it must be *definitely proven,* but, when it is thus definitely proven that our policies or our customs or our traditions are in any way hindering the advance of any important movement for the betterment of the world we are ready to set them aside as we would lay aside a beautiful garment for some more serviceable attire. But with our convictions it is different. We are not the master over them. We do not command them they command us. They are not a cloak on the outside of us, but a dynamo on the inside of us, and nothing but the power of God can change them.

There would perhaps be no trouble along this line but for the fact that these convictions of ours conflict sometimes with the convictions of others. Sometimes they conflict with the personal ambitions and plans of others. Sometimes they are a hindrance to the selfishness and pride and greed of others. Sometimes they lay too serious a life burden upon men and require too great sacrifices of them. Then there arises trouble and persecution and suffering and temptation.

Just such conditions many of us are called upon to face today. Indeed only those of us who are comparatively isolated are exempt from the persecutions of those whose ambitions, whether sincere or insincere, we thus hinder. From those of other denominations, from many of the institutions of higher learning, and from the world the attacks are being made with the same viciousness that characterized the inquisition of the dark ages. I am not indulging in mock heroics. I am speaking of conditions as they really are. Convictions are just as antagonistic to the forces of selfishness today as they ever were. They call forth bitterness as they did ages ago. True, they may not use the same instruments of physical torture which were used in the attempt to crush the Reformation. But other forces are being used even more effectively than were they. They are the sham arguments of scorn and contempt, of laughter and wit, of disgrace and poverty. Many a young man is turned from the faith of his fathers and even from sacredness of his own real convictions by the scornful challenge that he is an "old fogy," "behind the times," "unscientific," "narrow minded," etc. The day is not by any means past when preachers were threatened with dismissal if they did not yield their personal convictions to the demands of the crowd. Our young people are having their faith and convictions tested by the impatient sentimental spirit of the day which has no use for calm argument and the Word of God as its ground and source. And they are made to suffer, to suffer or to yield.

Or perhaps more of them are disaffected by the deceitful argument of "just as good" or "there is no difference between us," and are led away. Let us not be deceived, friends, we are losing hundreds by this laughter and these lies, and thousands are being put to the testing

For these reasons we desire to lay this general theme upon your hearts and to appeal to you to stand firm upon your convictions. No man has any right to ask you to yield the least of your convictions unless he has first proven to you by fair reasoning and from the Word of God that you are absolutely wrong and established for you by the same fair reasoning and from the same Word of God that he is unquestionably right. Stand therefore unfalteringly even though you must suffer, and suffer you will, I have no doubt. I wish I might lead you into the Governor's reception room of our beautiful State Capitol at Harrisburg and show you two pictures of historical incidents that have had much to do with your liberties and happiness. The one is the picture of a beautiful young woman standing before her judges, the Roman cardinals who have just condemned her to be burned at the stake. Her noble answer is, "Rather death than false to faith." The other is of young William Penn before an ecclesiastical court that is trying by threats of violence to make him deny his convictions. His answer is, "I would have all men to know that I have nothing but contempt for that religion which is not worth suffering for and able to sustain." Or I might bring to you a dozen pictures from the life of our own revered Luther and the other heroes of our Church as an appeal to you to stand firm for those things which according to our clear understanding of God's Word are the foundation principles of life temporal and eternal

Stand like an anvil,—when the stroke
Of stalwart men falls fierce and fast,
Storms but more deeply root the oak,
Whose brawny arms embrace the blast.

Stand like an anvil,—when the bar
Lies red and glowing on its breast
Duty shall be life's leading star,
And conscious innocence its rest.

Stand like an anvil,—when the sound
Of ponderous hammers pains the ear.
Thine but the slow and sure rebound
Of a great heart that knows no fear.

Stand like an anvil,—when the sparks
Fly far and wide,—a fiery shower.
Virtue and truth must still be marks
Where malice proves its want of power.

Stand like an anvil,—Noise and heat
Are born of earth and die with time.
The soul, like God, its source and seat,
Is solemn, still, serene, sublime.

After announcements by the president and the pastor loci, and prayer offered by Rev. Mr. Sieger, the convention adjourned.

Second Session

The second session of the convention opened at 7:45 p. m.

An anthem, entitled "Oh, Light Eternal," was sung by the vested choir, after which the vesper services were conducted by Rev. George H. Schnur, the scripture lesson being read by the chaplain, Rev. Teufel.

The address of the evening, on the theme, "Our Church's Convictions Concerning Her Task," was delivered by Rev. Harry E. Clare, of Wilkinsburg, Pa., in which he said in part:

All these plants are seemingly intent upon one great thing, are apparently confederated in one vast enterprise, are to the most palpable appearances united for the realization of one grand purpose and end. Endeavoring to keep the unity of the garden in the bond of peace, in spite of all their diversity, with one heart and soul and mind, they seek life. Having heard the voice of "Him whom having not seen they love" in their own blind, mute and mysterious way, they have replied to the mandate, "Be fruitful and multiply," with pious and obedient responsory in the grand antiphonal worship that never ceases between heaven and earth. "Amen! Amen! Let there be life."

Life is their common end. Propagation is their confederate purpose. And their unity in diversity is realized, and the "e pluribus unum" of their kingdom's coin is justified, because every trunk, and every stem, in prayerful aspiration reaches skyward, and leaves and flowers turn supplicating faces heavenward, in the mute but beautiful language of the rainbow's symbols that spells a common, united prayer, "Let us live and grow and come to our maturity. And then from seed and bulb and root which we have produced let us mysteriously reproduce, that there may be life, and life more abundant."

But while all these plants, in glad obedience to the Creator's mandate, are performing a common task, reproducing life, each one is reproducing, not a common or composite type of life, but life in its own image, after its own likeness. And God also looked upon this lawn, and saw each plant obeying His command, "Herb yielding seed after his kind, and tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good."

How forcefully does Mr. Huxley, the agnostic, de-

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clare the very thing God's Word describes, the mysteriously persistent conformity to type God's command requires. He says, "The one end to which in all living beings, the formative impulse is tending seems to be to mould the offspring into the likeness of the parent or parents. It is the first great law of reproduction."

In a most profound sense that lawn is one of nature's conservatories. Each plant in that lawn conserves its own image, holding sacred the type of life God originally gave it; in conformity to that type reproducing itself, and not another, in its own likeness; imparting to its offspring its own peculiar character, its own distinctive vegetable individuality.

That is what every tree and every plant is doing, and every animal also, the lowest and the highest. Even God, when He begets begets in His own image, after His own likeness. It was so when the first Adam came forth; it was even more visibly so when the Second Adam came forth, "begotten of the Father before all worlds," for He was "the brightness of his glory, and the express image of his person," and therefore He could most truthfully say, "He that hath seen me hath seen the Father." And it is potentially and directively so in every spiritual birth, for sanctification is the end of regeneration, "For whom he foreknew, he also forordained to be conformed to the image of his Son."

Theology and biology, with never yielding emphasis, with never so much as a tremor of uncertainty, declare, most positively and unequivocally, that the fundamental and inexorable law of life is conformity to type, "herb yielding seed, and fruit tree yielding fruit after his kind," the parent producing offspring in his own image, after his own likeness.

And in this wonderful day of ours, in which more is known of life than in any previous age, it is recognized as a universal law that ontogeny is a repetition of phylogeny, which law translated into simpler terms would read, the life of the individual is essentially, or in its main outlines, a repetition of the life of the race. Therefore, what we have said of the individual we might say with equal truth of the whole group of individuals, even the race; for the individual life is an epitome of the race's life; we might say with equal truth of any group of individuals, associated for some common purpose, such as the universal church, or some smaller group of the universal church, such as the Lutheran Church. For this law we have noted is as truly the fundamental law of corporate life as it is of individual life. Life must conform in the main to its own peculiar type of life or else forfeit life.

Now we take it that the executive committee in assigning this subject assumed that we all have a well defined and positive conviction concerning the general task of our Church, the task she must perform in common with all other churches—regeneration, propagation, reproduction, life, evangelization in its deepest and broadest sense.

God grant that we may never underestimate or neglect this common task! But God grant also that we may be wise enough to recognize the inexorable law that in order to continue the life of the species we must reproduce after our own kind, we must conform to our own peculiar type, we must conserve our own character, we must preserve our own distinctive and differentiating individuality. For it is not that which the species holds in common, and performs in common, with other species that preserves the species as such; the very opposite is the case; it is differentiation, the development and the bringing into prominence of the very things in which the species differs from the other species that preserves the species as such. Cause the rose to resemble the lily, by artificial horticulture such as Mr. Burbank employs, modify the rose until its distinctive characteristics become less and less pronounced, and in precisely the same proportion in which you succeed in your experiment the rose becomes less and less a rose. But this is not the whole of the tragedy. When you cross the species you produce a hybrid—a plant or animal that is divorced from its own kind, and cannot reproduce after its own kind, or with its own kind. The basic law of biology is as drastic as the Mosaic code; adultery is a sin the penalty of which is death; and "a bastard shall not enter into the congregation of the Lord."

The Lutheran Church is a distinct species in the great garden of God, in which there are many species. It does not come within our province to make any comparison btween the species. It is bad taste and equally poor judgment for the rose to boast that it is superior to the lily.

And so far as the validity of our argument is concerned it does not make the slightest difference whether she is a superior species or an inferior one. The point is this: if she is a distinct species, if she is of divine origin, as we believe all species are, if she exists for a distinct divine purpose. if she is here to

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accomplish a certain definite divine end, then we insist that she can justify her divine origin, and fulfill her divine purpose, and realize the divine end, only by preserving her divinely imposed character, only by conserving the image in which she was created, only by reproducing after her own kind. And conversely, when she obscures her image and modifies her character by cross-breeding, she not only loses her distinct and peculiar individuality, the very thing that differentiates and identifies her as a species, but she also defeats the whole program of God, so far as she has any part in that program, for she then becomes a hybrid. Of course, if she has already fulfilled the divine program so far as she has part in it, if there is no longer any divine justification, in purpose or end, for her existence, let her become a hybrid; and then after affectionate and appropriate obsequies, let her take that place of honor to which her past history entitles her in the museum of extinct animals with dinosaur and dinotherium.

You see my argument thus far would have just as much validity and would be equally appropriate, if I were addressing Epworth Leaguers instead of Luther Leaguers. For I believe that God's garden is in the main as God meant that it should be. I do not look upon it as a wild patch that has outrun the gardener, and has got beyond his control. Of course, there are weeds in it, ephemeral sects which are like the grass which today is and tomorrow is cast into the oven. But the species remain; and they are here because God put them here and means that they shall remain. And I say, Let Presbyterians be Presbyterians, and not hybrids; and let Methodists be Methodists and not Mongrels; and let Lutherans be Lutherans. And if I did not believe, with all my heart and soul and mind, that God Himself approves of this position which I take on both theological and biological grounds, I should be afraid to say this. But on the visual landscape of my imagination I see a garden that was—ages and ages ago, with species more than man can number, and with variety indescribable, and lo! and behold, as I look, I see that the seal of Heaven is stamped in golden letters upon it, for God also looked upon that garden as it was then, luxuriant in variety, with species innumerable, of dissimilarity indescribable, a garden of contrasts in shape and color, "and God saw that it was good."

Our personal vanity rather inclines us to assume that it is not necessary to describe the Lutheran species, for this is the third time within five years that we have addressed the State Luther League Convention, and on the previous occasions we attempted such a description. We do wish, however, that we had time to point out, without the slightest disparagement of the other species in God's garden, how the Lutheran species differs from the other species.

All we can do is to insist that the Lutheran Church has a character of her own, a character so distinctive, so peculiar, so self-identifying, a character that differentiates her so sharply from every other species, that by purely inductive methods of reasoning, to say nothing of other lines of argumentation, we are forced to admit that she is a distinct species. And our whole contention is simply this: if she is a distinct species, then her chief task, her peculiar and specific task, is to preserve her distinctive character, to conserve her image, to reproduce after her own likeness, producing fruit after her own kind. And we are the more insistent upon this because we are persuaded, from theological and biological considerations, and also from practical observations drawn from ecclesiastical history, that only thus can she continue to perform her general task in common with the other branches or species of the Church.

And now what is our Church's conviction concerning her task? We believe that we have already defined her conviction in our description of her task. We believe that our Church recognizes the fact of her divine origin and rejoices in it; that she realizes that back of her life and in it there is a divine purpose; that she is self-gratifyingly conscious of the great fact that justifies her very existence, namely, that she exists for the realization of a certain definite divine end. We believe that our Church feels a certain justifiable elation, a certain holy pride, in the consciousness that she has a character peculiarly her own, a distinct and separate individuality possessed by none other; and that she not only recognizes the fact that in her character, and corresponding with her individuality, she possesses certain inherent tendencies, aptitudes, potentialities and possibilities, but that she is solemnly impressed with the obligation such possession imposes, and realizes this much at least concerning her task, and I am sure that there can be no difference of opinion about so palpable an observation, that whatever her task is, it must correspond with what she herself is. But personally we go further and take the position that in our more explicit and definite description of her task we have really defined what her own conviction is concerning her task.

We do not mean that this has always been her conviction, for a denomination conviction of a task is a development: it is the product of an expanding denomination self-consciousness. Nor do we mean that this is her conviction in all her parts today; for the task may exist without the conviction, and often does. History abounds in instances in which the agent has even fulfilled unconsciously the divine will and wrought the divine purpose.

But we do mean that this is her dominant conviction concerning her task, in spite of many glaring inconsistencies and some destructive contradictions. And this conviction has taken hold of her, and persists in her life today, as a sacred thing of conscience and volition, in direct opposition to the spirit of this age, which Paul describes as "the fashion of this world."

Really I should be afraid to stop at this point, lest what I have said, not being understood in the sense and spirit in which I mean it, should leave certain wrong and pernicious impressions. But I shall be very brief in my closing observations.

First of all, I want to repeat that what I have said could, with the mere substitution of denomination names, be said with equal cogency and propriety before a convention of any other legitimately born denomination, such as the dear old German Reformed Church, so closely related to us by consanguinity and a parallel history. The underlying thesis of my whole argument is this: Let each denomination be true to its divine origin and to the divine purpose and end which alone can justify its existence. Let each be itself and preserve itself inviolate and unviolated for the sake of the truth, for the sake of rounding out the truth. For I believe that Truth is so big that no church can hold it all or express it all. And if this be heresy, you might as well proceed to burn me at the stake at once, for I will not recant one word.

I feel that I am becoming a better Lutheran every day, a truer, stauncher, more intense Lutheran; and as I become rooted and grounded more truly and more intelligently in my own denominational faith I look out over the variegated acreage of God's garden, and I love my other brethren more, so much more than I used to love them in the days of my denominational infancy.

And I cannot believe that our Church's conviction concerning her task is or can be in any slightest degree or measure destructive of that unity of the Church for which our Christ so earnestly prayed.

The unity of the Church does not consist at all in the likeness of its parts; the very opposite is the case. In that wonderful defense of the unity of the Church in I Cor. 12, Paul expressly affirms that the unity of the Church is a unity in diversity. There are many members, and each member is different, separate and distinct from all the other members, yet there is but one body.

And, lastly, our Church's conviction concerning her task does not lead to or justify in any degree that unseemly sense of superiority or that thing of ugly mien we call bigotry, or that supercilious aloofness, which, alas! we must confess with heads bowed in humiliation, has sometimes marred the lovely face of that plant in the garden of God we call the Lutheran Church. But it seems that every plant must have its parasites. The roses in my backyard were ruined this spring by lice.

The Lutheran who thinks of himself more highly than he ought to think, who is supercilious in his attitude toward God's other children, who is bigoted in his activities, with all his confessional formulas and phylacteries, is like unto those of old who boasted that they were Israelites, but were not; he is a glaring contradiction of the faith once delivered to the fathers. For Lutheranism is not merely a confession, however correct that may be; Lutheranism is chiefly a disposition and character in perfect harmony with the sweet evangelical doctrines it confesses. And if we are misunderstood, if others look at us suspiciously and reprovingly, if the public does not esteem us as highly as we think it should, let us put on sackcloth and ashes, for some one of our own household has betrayed us. Some rose has been growing thorns at the expense of the flower. And God never meant that the rose's thorns should hurt the feelings of the other flowers, or by their exaggeration draw attention away from the thing of real beauty to their own ugly prickly selves.

Our Church's conviction concerning her task will of necessity make her very guarded in all her associations. She will not only stoutly resist false unionistic efforts, but she will avoid even the appearance of evil from promiscuous alliances and doubtful familiarities. And yet in fidelity to her general task, the task she must perform in common with others, she will consistently guard herself against a false aloofness. She will remember the tragedy of Israel whose exclusiveness was by divine sanction and command, but which exclusiveness finally became an obsolete virtue after Israel had once been rooted and grounded in the monotheistic faith, and by its false persistence after it had served its purpose and was no longer needed, defeated its own purpose, disqualifying the chosen people for the task of world evangelization, forcing God to turn to the Gentiles.

The Lutheran Church, if true to her whole conviction, will have some vital contact with the other branches of Christ's body, will cooperate where there can be no infringement on her own distinctive life.

If Lutheranism is, as we so often hear, a leaven of righteousness, I respectfully ask, in genuine perplexity, How is the leaven to leaven the whole lump if it is not to have some contact with the lump? The trouble is some Lutherans do not seem to have enough faith in the leaven, in its power to expend without being expended, in its transforming and triumphant efficacy. They seem to think that the leaven is mere paste that will lose itself when mixed.

After announcements and the singing of the Battle Hymn of the Reformation, this session closed with prayer and the benediction.

At the close of this session a most delightful reception was tendered the visiting Leaguers in the lecture rooms of the church by Lutherans of Johnstown.

Third Session

The third session of the convention was called to order at 9 o'clock on Wednesday morning.

The devotional services were conducted by the chaplain, Rev. Charles M. Teufel, after which the regular business of the League was taken up, C. W. Herman Hess, president, in charge.

The minutes of the previous sessions of the convention were read and approved.

President Hess then introduced to the convention Rev. G. F. Gehr, of the National Executive Committee; Dr. Charles L. Fry, of Philadelphia, and Dr. Sawvel, president of Thiel College; also Dr. I. Chantry Hoffman, of Philadelphia.

At this point the report of the junior work committee was presented by Rev. P. George Sieger, accepted and referred to the resolutions committee. It was as follows:

Owing to the fact that the Committee on Junior Work is a widely scattered body, and inasmuch as no matters of vital importance were referred to us during the year, the character of the work resolves itself into individual effort along personal lines. Suffice to say:

This has been a year of much correspondence, and the inquiries indicated more interest in the Junior work than for years in the past. The information desired was largely concerning methods of organization and what to do ever after. Many of these inquiries are along the lines of the topics in the LUTHER LEAGUE REVIEW and attention was called to the importance of constant reading of the REVIEW and its wider circulation among our people as the best solution of many of the difficulties which confront us.

Attention is also called to a new development in the establishment of separate societies for boys or for girls only, in different parts of the State, which is a development of the graded system in junior work of former years, and merits our interest and study.

For years back the cry has been "What will interest the boys may not interest the girls, or vice versa." It is an issue which comes up whenever and wherever local conditions permit of emphasis upon one feature of activity to the exclusion of another. It is a problem which vitally affects the future of senior organizations as now constituted, and which may eventually call for a similar arrangement or division in the senior league.

In the further development of this matter it should be clear to us all that wherever societies are formed for girls only or for boys only, the cooperative idea should not be lost sight of, but our aim should be to keep the congregational pattern constantly in mind where male and female membership are invited into a common bond of activity for the welfare of the Church.

In many of our Churches new organizations are constantly effected under other names and are affiliated with general bodies outside of the district or State League. This should not be necessary where the League ideal is thoroughly understood. We can easily band our boys and girls together for mission study, singing classes, benevolent enterprises, or any other movement without losing their identity with the Central Luther League body. In fact the topical programs of the Junior Luther League suggest this very ideal. *All* mission study no less than all social diversion deprives the boys and girls of a well rounded Church preparation. We would therefore most earnestly call attention to strict compliance with the suggestive work set forth in the LUTHER LEAGUE REVIEW as the most satisfactory and at the same time the most beneficial method of Junior work that can be devised.

We also call attention to the importance of utilizing our trained seniors in Junior work. The best results will be attained only when the Junior Society is a stepping stone or recruiting station for senior membership, a training up of the child in the way it is to go. And no one is better fitted for this training than the seniors themselves. In short, whenever the problem arises, "What shall we do with our Juniors?" the answer should be, "What do you expect them to be when they become Seniors," and act accordingly. This is to be the vital issue of successful Junior work at all times and in all places—no more, no less.

We have now about 100 Junior Leagues in the State, with a membership of upwards of 5,000 boys and girls. For the first time, to the best of our knowledge, we are able to report junior organizations in every district in our State. Since this is the situation, a great effort should be made during the coming year to strengthen our lines and develop the Junior work as the hope of the League in the future.

The report of the business committee was presented by Mr. William Mearig, chairman, containing a resolution that the conventions of the State League be held each alternate year, and that sectional rallies be held in the odd year. This resolution was discussed at some length by Rev. A. T. Michler, Rev. P. George Seiger, Mr. Mearig, Mr. K. J. F. Wilharm, Mr. Charles W. Fuhr, Rev. Gebert, Rev. Charles M. Teufel and others, when a motion was made that the resolution, which was presented by the executive committee, through the business committee, be referred to the District Leagues for discussion. This motion was duly seconded and carried.

Dr. Sawvel, president of Thiel College, then extended greetings to the convention and invited the State League to hold its next convention at Thiel College, Greenville, Pa. Mr. Hodges moved that the thanks of the convention be extended to Dr. Sawvel for the invitation and that the same be referred to the excutive committee for consideration. This motion was duly seconded and carried.

At this point a most forceful and inspiring address was delivered by Rev. Prof. J. A. Singmaster, president of the General Synod, Gettysburg, Pa., on the theme of the convention program, under the topic "The Luther League a Training School for Leadership in the Church," as follows:

In presenting this subject I will divide it into four parts: First, the necd of leadership; second, the sphere of leadership; third, the characteristics of leadership, and fourth, the training for leadership.

The first three points are so necessary for the fuller consideration of the fourth that we shall pay more attention to the first three than to the fourth.

In regard to the need of leadership, I think we all recognize that every great movement is incarnated in a person or persons. Some time ago I noticed an article in our Church papers in reference to the celebration of the four hundredth anniversary of our Lutheran Reformation, and an ardent writer contended that there should be no mention of Luther, that this was such a spiritual movement, such a revival and of such an intensely religious nature that it would suffer by the mention of the man. You might as well try to play "Hamlet" with Hamlet left out as talk of a reformation without Luther. You might as well talk of Christianity and leave Christ out.

God himself raises up men for particular purposes in the history of His Church, and leadership is necessary. Why, it is the only supreme and great need outside of the need of God's Spirit. Sometimes people have come to me and wanted this or that done, and I say to them, "You get a man for it." You must have a man obsessed with an idea before you can make the idea go. You must have a man that is under the impetus of a sense of duty in order to carry out a great purpose. In the present war it has been found necessary on the one side constantly to change generals—to reconstruct cabinets—because of the lack of trained leaders. One of the strong points that has been made against the Allies is lack of sufficient officers, and the results are apparent. They did not have the training, they did not have the equipment necessary for the conduct of a great campaign. We feel this in our church work. In missions or institutions we have found out that if we can only get the right man things will go. But for the man it will be a failure. This comes home to us very closely when we come to the selection of a pastor. When the pulpit is vacant the common feeling is for the right kind of a man—one who can lead, guide, go ahead, who can inspire the sympathy and cooperation of the congregation—and such leaders are few.

In great international affairs they can be counted on the fingers of one hand. In looking back over history, only one here and there stands out like a mountain peak. It is not necessary that there should be many great leaders, and surely it is more necessary that there should be many good followers, and it is just as great a thing to be a good follower as a good leader, and a good follower makes a good leader, for a man who cannot follow cannot lead. A man who cannot be in sympathy with the people cannot lead them, cannot guide them. I am sure that we realize the need of it. I am positive that these pastors feel the need of strong laymen, men and women, in their churches to help out in the particular work of the congregation. When a large church becomes vacant we are sometimes appealed to as professors to name men. We feel that the large men are few for the large places. They are all so necessary where they are that it is difficult and unreasonable to displace them. When it comes to the nomination of a great man for the Presidency of the United States the conventions are at their wit's end to name the right man. Leaders are few.

In regard to the sphere of leadership, the first and greatest and dominant sphere is the ministry, and I doubt whether there is another position among men that wields so large an influence for the good of humanity as the ministry. I spent last Sunday with a German pastor of Lancaster. He told me that when McKinley was President some of his people wanted him to apply for the position of Minister to Germany. He had a great deal of influence with prominent men,

who went with him to Washington to see McKinley. McKinley said he was sorry that he could not appoint two ministers, but he already had promised the office to one. "But," he said, "you already have a higher office than any one to which I can appoint you," and the minister said, "I felt humiliated. I was sorry I ever said anything about it." Cary, the great missionary, said his son had griddled into an Ambassador. The highest office, the point of greatest vantage of earth, if we are wise enough to use it, is the point where I am standing today — the pulpit. Take the churches of this town, embracing the large proportion of the people of this community; if the ministers of these congregations be wise and capable men they can show, create and shape public sentiment upon the politics and social character of the people. The vantage point is that of the ministry, and there is a great dearth of ministers at this time. It is true that sometimes men say that there are a thousand churches in a certain body, and the almanac says there are a thousand men, and yet a hundred vacancies. It is possible that some men are not fitted for some places, or they have become superannuated or something. I am sure in this great land we are barely keeping up the supply. More men die than the seminary can furnish, and if we did not get them from abroad, and sometimes from other denominations, the dearth would be greater. During the last thirty years the number of lawyers has increased 900 per cent.; doctors, 300 per cent., and the number of ministers, 139 per cent.; that is, for every lawyer thirty years ago there are now nine—too many for justice; for every doctor thirty years ago, three doctors now—too many for health; for every minister one and a third—I hope not too many for righteousness. We have no more students at Gettysburg than we had thirty years ago, and throughout the entire Church—the Lutheran Church—especially all the bodies represented here, we have fallen back 50 per cent. in proportion to the increase of the Church. Now if the Luther League can do anything to influence young men for the Lutheran ministry it will do a very great work, and I was pleased to hear in the report of one of your committees this morning that a District League is supporting a young man for the ministry. We are about to institute a great campaign in the General Synod to try to reach every boy to see whether he has the proper timber in him, the proper disposition to become a minister of the Gospel.

In regard to the next point, which embraces women, missionary work, home and foreign missionary work, we have a great deal of trouble to get the right kind of missionaries, especially in the medical service. We hardly can find any man who has consecration enough to give himself to the work of the medical missionary, and it seems as if we must take the boy and make a medical missionary out of him. When a bright man is approached on the question of going to India or Africa he will say, "How much will you pay?" and he will want three times as much as that paid the best minister out there. Now there is a great field and in the various industrial departments of the mission or in the teaching departments, or whatever it is which embraces men and women, the Luther League has the opportunity for influence and for power to supply these places. Now, when it comes down to other matters more specific, like the deaconess work, which appeals to women, I was told some years ago by the head of the Drexel Deaconess' Home that there was a great lack of women. The Mother House at Baltimore is never crowded. There are in almost every congregation splendid young women who do not have the matrimonial bee fluttering about them too much who ought to consecrate themselves to the work of the deaconess, which is as great as and sometimes better than the work of the ministry.

How many of you have first class Sunday school superintendents? How many of you have A No. 1 Sunday school teachers? How many of you have that kind of people to conduct your missionary societies? You do have them in some parts I have no doubt, and one reason why you do not have more is because you have not made them. When I was a young man I might appeal frantically for more Sunday school teachers, and I got the fanatics to do the work, and I concluded that that was not the way to do it. The way to get a good Sunday school worker is to pick him out, and in our Lutheran Sunday schools we have a most excellent way to do it. We not only have the experience in the Sunday school, but in the catechetical class, by which the minister can size up the character of the different members of his class and put them in the right place when the time comes.

We say we have these various species in the Church; we have also the Church Council. I have seen some Church Councils that almost had to be brought together by the summons of a constable, and when they were there they would not do anything; it was worse than if they had not come. After a while I learned in my own Church Council that when a man would not do a certain thing I would say, "Brother Jones is unable to do this work; I will appoint Brother Smith to do it," and gradually Brother Jones would be eliminated. We need men of proper views, men of the deepest sympathy and greatest consecration to work on the Church Council. The Church Council is the right arm of the minister. You have meetings in your churches which ought to be led by good men and good women, who need to be trained. You have just the same kind of material in your church that any other church has. Years ago I remember going to some of the meetings of the General Synod and I thought there was a great dearth there of large minded laymen. I attended the meetings of the General Assembly of the Presbyterian Church, and I found judges who were delegates. I am sure that the personnel of the Lutheran Church ranks well with that of other churches. I am sure that at the last meeting of the General Synod we had the finest men that any church in this country could produce. So I have a hopeful feeling. The development of lay workers amongst us has proceeded at a rapid rate. A wealthy layman in the State of Ohio said to me: "We men have got together, and we have concluded that we have not been doing our duty. We have not seen our duty before perhaps it was the minister's fault that we did not see it. God has given us the money and we will see to it that no young man in the General Synod is kept out of the ministry for lack of money." We need to do something along that line. Pardon me for speaking of my own experience, which after all amounts most to a man, and this is in reference to giving. You cannot teach an old dog new tricks. You can teach old people; the Holy Spirit can do wonders for the people. In one church I began to see the true idea, and I spoke to the young men personally, those beginning to establish themselves in business, and I said: "God is opening a great sphere of usefulness to you. Don't give a mere pittance to the Church," and I had the great pleasure of seeing men in that congregation giving large sums of money. One man who had given next to nothing said: "I will give a thousand dollars a year." He has been giving it for twenty years. That did not include his subscription to the Church. Charles A. Schieren, who did so much for the General Council, belonged to one of my churches. We were on terms of amity and friendship to the time of his death, and whenever I needed any money I could go to him and he would always give me what I asked. The very last time I saw him he said: "I was thinking this morning when I arose what good thing I could do today, and I am glad you came. I will give you one thousand dollars."

Our leadership should not be confined to the Church. We are very conservative in the Lutheran Church, and properly so. We are afraid that by mixing our politics and religious affairs the latter will be dissipated. We ought to develop men and women so that when they come to the exercise of citizenship and the matters which pertain to the welfare of the community they will carry with them the spirit which they received in the Church into the outer worldly life. Why should the affairs of the government be given to the care of blackguards when Church people should take charge of them. I believe the Church should produce such noble men and women that the affairs of this land may be in the hands of conservative men and women.

I will go on to the third point. Great leaders cannot be made. A poet is born and not made. You hear of a certain man that he is a born preacher, or that he is a born leader, and that indicates that there are some natural characteristics that a person must have in order to become a leader. There are a great many good people in the Church who will never become leaders in the large sense of the word, but they will become leaders in the true sense of the word. There is not a humble mother who is not a true leader, and I have seen the most splendid girls and boys come out of a home where there was a good mother who brought up those girls and boys to do the right. In the city of Philadelphia there are two men who were boys in my first church. They occupy the highest place in the financial operations of the city, and they were born and reared in the

family of a poor shoemaker, living in a story and a half house. When one of these boys was made president of the Fourth Street National Bank of Philadelphia the Public Ledger gave him very high praise, spoke of him coming to the city as a poor young man, and promoted until he reached the pinnacle of this position. I wrote to him and said, "Sam, the paper did not say anything about your father and mother and the little Church, did it?" and he wrote back and said, "The paper did not know anything about those things, but they are the things that made me." Everybody may become a leader; everybody is a little older than somebody else; he can show him an example and do him good. If we only had the right idea we would all become leaders. I doubt very much whether anybody ever became a great leader who tried to be one, who made it the ambition of his life to lead, because I think one of the first characteristics of a real leader is modesty. Somehow or other the world resents conceit; it may tolerate it, but does not desire it generally, and ordinarily a man who is a self-seeker will not get anything worth while. I will say that a great leader is what we need in the Church, in the community, and I am sure that the present time calls for leadership in the Church. I'm not in position to predict what will become of the Church in this country. I was once walking in the dark, following several people, and we were all on the way to a union meeting, where I was to speak in the Reformed Church. These people were discussing churches, and they said, "There is something about Singmaster's church which I do not like," and I said there are some things about it that I do not like about it either. I might say that there are some things about the Lutheran Church that we do not like, and I am glad that we do say it, for we may be able to improve them. There are some good things—some great things—which I do like: her adherence to the Gospel. There is little questioning of the Bible. There is less departure from the old ways in the Lutheran Church than in any other Church in this country. I think there is simpler and more Gospel teaching in the Lutheran seminary than in any other seminary in the land. I like that. I think there is a spirit of more real unity in the Lutheran Church than in any other Church. We are separated by our prejudices; we are separated by our languages; we are separated by some unavoidable things, but at heart there is greater unity in the Lutheran Church than in any other. Then taking all in all we have as fine people as any in the land; few paupers and few snobs; a great middle class of the people, the backbone of the population; people who have come from the best parts of the old country; and you know that the Lutheran Church is the largest white Protestant Church in America. The Methodists and Baptists are ahead of us if we count in the colored people. I am sorry that we do not have more colored people. Our work lies more amongst our immigrant population than amongst the negroes. I would say that the Missourians are doing more for the Indians and the negro than the rest of us. This is the occasion for leadership; we need men of large opinions, men of understanding minds, who will say what is to be done. We need men of ability, men of talent, men of great natural endowment, men of vision who can see large things in the future, who can look through and over the mists of the present into a larger and more blessed view. I think the characteristic for a Church leader is courage. I see vision and modesty and courage. The man who is not only convinced, but has the courage of his convictions, seeing that a certain thing should be done at whatever cost. Not men who have forever counted the cost of doing things and never did them, but men who saw certain things must be done and have gone after them with all their might are the men who have made history. The courage of a man leads him beyond the others who are afraid to follow until he has etsablished himself in the minds of the people. We often think of that great man, Martin Luther; of the supreme courage that he possessed, and how level headed he was, and how he never sacrificed principle for mere policy. When the Humanists came and said, "This is the way we should go" and Socialists and all kinds of people with wrong ideas came, he pursued his way in loneliness and sometimes sorrow because he had his eyes fixed toward Jesus.

There are many people who might be great leaders if they had ordinary common sense. They have a great deal of good sense, but not common sense. There are some people whose gifts you covet; you wish you had their knowledge, their gift of speech; they have many qualities, but they lack that which we call common sense. They fail for want of tact; they fail for want of knowing people. Another one is perseverance. How many people have disappointed me by their promises? When I was pastor, and sometimes in difficult positions, when I used to pray and hope for some person to help me out, he promised me, and nine times out of ten he disappointed me. It is a very easy thing having put your hands to the plow to look back; how much like the Israelites, although coming to a land flowing with milk and honey, they longed for the leeks and onions. They wanted onions instead of honey, and so they failed and died in the wilderness.

And now I am just coming to the subject, that which was assigned to me, namely, Training for Leadership through the Luther League. Now let us not as Leaguers think we can do the whole work. Sometimes a man gets an idea that he is the whole thing. For instance, there is the Students' Missionary Movement: The leaders think they have made every missionary for the last decade. It does not matter what the ministers or anybody else did, they sent them off. If you Luther Leaguers are better pleased by imagining that you are the whole thing, just cherish that thought. I have known some people whose greatest offense was their modesty. When a man knows that he is right he ought not to allow the wrong to prevail. I think a man ought to stand up for his opinions until he is convinced to the contrary.

In regard to the Luther League, its capacity for training men will depend upon its character, the character of the Luther League. I think there has been a great transformation in the character of the Luther League from my first knowledge of it until today. A great minister said that while he liked the idea, the Luther League was too purely a social organization. I think there was some truth in it then there is far less in it now. Whatever may be the facts, I am sure of this—only that which is built upon a solid religious foundation will have anything like perpetuity. There are two extremes to which an organization may go; it may be a social society or it may be a prayer meeting; one is about as objectionable as the other.

Please understand that you cannot run a great society by appealing only to one side of human nature. The social idea must be through the religious idea; must be through and dominate the main end and aim of the society, but the society must be religious rather than social. I like fun and frolic; I like everything that will make people happy and better, but at the same time deep down in our lives must be the religious motive. Now the capability of the Luther League lies in its organization. God believes in organizations; God believes in law and order, and you cannot accomplish without a good organization; and now you have a good organization. There is no reason why the Luther League could not be a splendid organization, though you have to change and modify it, and that is a good thing. It is not necessary merely to stick to what our fathers did; you have an organization; you have a system; and that is a great thing. You have in this organization the best kind of men and women. I am sure that only those would identify themselves with a movement of this kind; you have all the apparatus that will assist in the training of leaders in the family, in the Sunday school and in the Church proper. If you were to be asked what led you here or there or made you do this or that then you might have a long story to tell. You might say there are a hundred influences. You have in your Local Leagues your Bible study classes, your mission study classes. You can train your people in the way of benevolence, in the way of giving; you cultivate social instincts; you develop true manhood and womanhood in your society. You take all these things and everything that militates against wrong and builds up that which is right. You give your members the opportunity to practice speaking and to all the things that enter in fuller measure in the higher sphere.

Now, have you cultivated in your society that which you have made your motto, "Of the Church, By the Church, and For the Church"? You have the right idea. If you can get your young people into the Church you will be doing a grand thing for those people, because I do not believe you can do more for a man than to bring him into contact with the Church and the things of God. Now let us stand upon that altitude. Cultivate the right spirit, a spirit of enthusiasm, a spirit of earnest service. Our Lord Jesus Christ said that "the love of a brother is akin to the love of God." He said, if any of you would become more like Him, let him become a servant. Luther said "It was a far greater thing for a man to raise

a family and conduct himself well than to take a pilgrimage to Palestine." We serve God best and most when we serve our fellowmen most. As long as there is no enthusiasm about an organization there is no go to it. I am not fortunate enough to own an automobile, but I notice this when I go out with my friends: when they come to a hill they get up speed and up they dash at break-neck speed, and I am constantly alarmed. I think we should get up a little more speed in the Church. We have been living at a poor dying rate. Hosannas have been languishing; we have been playing at missions; we have been playing Church, and now with your young blood, with your young lives, and with your bright hopes, undimmed by the difficulties by which we older men are disturbed, I pray you to exercise all the enthusiasm you have. Perhaps you will even cause the ministers to become better leaders. I once heard of a Scotch woman who had a very poor minister, and one day he preached a fine sermon, and she cried out, "Glory to God, and Dominie has been converted." Your getting together has been an inspirational one. Inspire people with the idea that the Church of Christ is everything, and that the other things are a mere by-play in life, and that only as we are linked with the high and holy things of life will we succeed.

After the singing of a hymn President Hess called on the various representatives of the districts to tell the convention whether or not there is any young man in the district preparing or contemplating preparing for the ministry, or any young woman who is preparing for the work of the deaconess or the foreign missionary.

This request was responded to by a number of brief talks on the subject.

Dr. Charles L. Fry made a few remarks emphasizing the work of the summer Bible school and its importance in preparing leaders.

Mr. Harry Hodges made a plea for leaders in our laity, and Mr. Michler supplemented this by pleading for leaders in the Sunday school, of the church councils and in the Luther League.

Mr. P. Walter Banker spoke briefly on the importance of developing leadership. Rev. Frank Richter, Mr. K. J. F. Wilharm and Mr. M. Haller Frey made brief addresses along the same lines.

The minutes of this session were then read and approved.

Announcements were made by the pastor loci, Mr. Hodges and Mr. Hess, and the convention adjourned.

Fourth Session

The fourth session opened at 2 o'clock p. m. on Wednesday. The Luther League Rally Hymn was very heartily sung by the convention, after which Rev. Carpenter, of Johnstown, Pa., led in prayer.

An institute for Junior League work was then taken up. Rev. A. T. Michler gave a very interesting talk on junior work, which was illustrated by slides in a very vivid manner. The subject was then discussed by several Leaguers.

At the close of this conference an institute for senior work was conducted by Mr. W. H. Menges, of Menges Mills, Pa., who made a brief introductory address. A general conference was then had in which various persons took part.

After the singing of a hymn, Mr. William N. McNair, former president of the State League, was introduced to the assembled Leaguers.

The third division of the program for the afternoon was a conference on organization, conducted by Mr. P. Walter Banker, of Wilkes Barre, Pa. In his preliminary remarks he stated the characteristics of an ideal organization, its officers and committees, and the work to be done by each. These points were duly discussed and commented upon by various delegates.

After prayer offered by Rev. Frank Richter and the benediction, the convention adjourned.

Fifth Session

The fifth session convened at 7:45 Wednesday evening.

A beautiful anthem was sung by the vested choir. The vesper service was conducted by Rev. Tappert, pastor of Zion Lutheran Church, Johnstown, Pa. After the reading of the lesson by Rev. George H. Schnur a beautiful soprano solo, "Consider the Lilies," was sung by a member of the choir. After the offering a very fine selection was rendered by a quartette of mixed voices.

Rev. J. Bradley Markward, D. D., of Harrisburg, Pa., was then introduced by Rev. Schnur as the speaker of the evening. He delivered an address on the convention theme under the head "Our Church Convictions Concerning Her Methods." It was a most masterly, inspiring and comprehensive address, and here follows:

It puzzles me to know why you have sent for me to address this splendid body of young people when you have such brilliant preachers in Johnstown who could do so much better than a Harrisburger. And I say this for several reasons and among them I mention this one: There is a difference between them and I might sum it up in this fashion: When you listen to a Harrisburg preacher you want to stay awake and he won't let you; when you hear a Johnstown preacher you want to go to sleep and he won't let you. But I trust that the good manners of the Luther Leaguers and the fine atmosphere of this far-famed city will more than counteract the soporific influence of the man from Harrisburg.

You have been hearing a great deal about convictions in these hours of your sojourn here and rightly so—this age is sadly in need of positive and persuasive messages about convictions. It is quite easy-going. Oft-times anything will do—anything that looks pious and sounds holy and appears as if it came from the Bible. Multitudes are ready to accept any religious hocus-pocus or ecclesiastical oddity or pious frame-up if only a few quotations from the Scripture go with the creation. Of course, the Bible is the best book in the world, but alas! it is made sponsor for more ecclesiastical fools' paradises than any other book in the world. If you are smart enough you can prove anything from the old Book, and there are always some otherwise good people who are willing and ready to accept your proofs. He or she is a mighty stupid religious paranoiac who cannot today evolve a new religion, baptize it with a catchy name, put it on the ecclesiastical market and get customers. And sometimes the more absurd it is the more attractive

it becomes for a lot of flaming intellectuals and socially prominent hypochondriacs. All the isms of the days that promise anything and everything from the cure of the cancer of the body to the cure of the cancer of the soul claim to have come right straight out of the Bible. It seems not to matter to gullible people how much orientalism, how much pitiable philosophy, how much false science, how much twisted theology, how much distorted Scripture compose the religious mixture—they will believe that it is the latest revelation from God. People seem to be willing to take things today without real serious thinking. Far too many of us Americans are people of opinions and not people of convictions. We are willing to change with the times or according to our selfish interests or maybe because it is more fashionable or more popular to hold to something else. "It is said a hundred years ago the Paris newspapers displayed, in flaming head-lines, on successive days, the following news concerning Napoleon's escape from Elba: March 9, 'The Monster Has Escaped His Den'; March 10, 'The Corsican Ogre Has Landed at Cape Juan'; March 11, 'The Tiger Has Arrived at Gap'; March 12, 'The Fiend Slept at Grenoble'; March 13, 'The Tyrant Has Passed through Lyons'; March 18, 'Bonaparte Is Only Sixty Leagues from the Capital'; March 20, 'Tomorrow Napoleon Will Be under Our Ramparts'; March 21, 'The Emperor Is at Fontainebleau'; March 22, 'His Imperial and Royal Majesty, Yesterday Evening, Arrived at the Tuileries, Amid the Joyful Acclamations of His Devoted and Faithful Subjects.'" This suggests the rapidity with which some religious people change their religion in the presence of some dominating personality or under the pressure of circumstances or by reason of the lure of convenience and comfort. So I say that this age needs convictions about as much as it needs anything else. It needs to be caught in the grip of great truths. It needs to believe the great necessary things of faith and practice with all its might and to be willing "to stay put," as the Southerner happily phrased it a while ago. And I suppose I might as well say it, our Lutheran Church has considerable pride seeing how tenaciously it holds to its convictions. It believes with all its might what it believes and it requires more than the ordinary happening to move it from its position. It is said of Hogarth, a great English painter, that "while he was at work, his multitudinous creations were so real to him that their hates and loves and splendors and miseries were his own. They were his cupbearers; and he drank through them so deeply of human life that he was content to be humdrum in his own daily intercourse with the outer world." And I think it may be said of us Lutherans that our doctrines and our methods have become so much a part of us, so very real to us, that we live and move and have our being in them. They are our convictions—our very life-blood and hence we cannot give them up easily.

But I am to speak to you tonight specifically concerning the methods of our Church. We have methods, I am glad to say, and we lay considerable stress on them. We not only believe that our faith is worth conserving, but also that our practices are valuable in the matter of promulgating our faith. It is necessary not only that a Church should have a clear and positive system of truth, but also that it should have the safest and sanest and surest methods of getting that truth to the minds and hearts of the people. It is not true that it does not make any difference about the method just so you get the results. The fact of the matter is that certain methods do not bring the kind of results that are desirable and permanent. Some methods remind me of the old negro servant's recipe: "You want me to tell you how I makes my batter bread? Why, honey, you jus' takes what you needs of you 'gregiences, all 'cep'n' your cornmeal. You mus'n't take but mighty little of that. But take the right amount of everything else an' a few mo' aigs." And so some religious leaders seem to think that all you have to do is to take what you need of your 'gregiences, all 'cep'n' your common sense—you must take but mighty little of that. But you take the right amount of everything else and add a few more pious efforts and you will get the answer. Of course, I know it is possible to have plans too well made, methods too refined and too many of them, until the state of mind is produced which the Toad produced in the Centipede, who was happy quite——

> "Until the Toad in fun,
> Said, 'Pray, which leg comes after which?'
> Which wrought her mind to such a pitch,
> She lay distracted in a ditch,
> Considering how to run."

But I feel that our plans are well worked out; we know how to use them; we know which plan comes after which and we have proved that they are usable to a very satisfying degree of efficiency.

Our method is to begin at the right place in the process of Christianization and that is with infancy. We begin with the child in the task of manhood- and womanhood-making. But it may be said that other Churches begin there too and we have no peculiar claim to a method that takes possession of the children of the Church. Admitting that other Churches are stressing child-nature today, yet our method has a certain valuable and far-reaching distinction which needs emphasis, and in pointing this out I think I can show why we have such a deep conviction respecting the superiority of our method. When our children are presented to God in baptism we believe they are received into God's favor and that they then belong to Him. They do not belong to the world. They are now the subjects of divine grace. And as they unfold in faculty and become capable of receiving the truth of God's Word they pass through a process of gradual conversion. They unfold toward God as the flowers unfold toward the sun and under its influences. They are not kept under the delusion that they must come to a day or an hour or a moment in their experience when in order to belong to God they must suffer a cyclonic experience within, an upheaval of the soul, a conscious conversion, a sudden and pronounced break with the past. We do not teach our children that they must be able to point to the time when "they found Jesus." I ofttimes think of little Johnnie to whom a Methodist said: "Johnnie, when did you find Jesus?" Whereupon Johnnie replied: "I did not know that I had lost Him." We believe with all our hearts that conversion may be and ought to be in thousands of cases gradual and that it is unconscious. And if this be true we make no place in our Sunday schools for decision day in the commonly accepted meaning of that idea—decision day which means as thousands of Christians regard it as the day when the boys and girls for the first time decide for Christ, as if it were now to be an altogether new religious experience, a break in the continuity of their hitherto religious life. On the other hand, if the Lutheran method of child nurture is carried out then the plan would be to confirm and to be confirmed in the attitude toward Jesus Christ and the convictions concerning spiritual truth already formed. This method which insists upon dating conversion is pernicious. It does harm to the child-soul. It gives a totally wrong notion of religious experience. It conveys a false conception of the child's status in the kingdom of God.

With this view in mind it is not hard to see why some of us Lutherans do not join in Evangelistic campaigns after the modern order. We object to having our children treated as if they were hardened old sinners. We protest against using the same methods of getting them into the kingdom as are used on drunks, libertines and others who have never had any religious experience or religious training. We protest against insisting that all converts shall be made over the same last. We protest against the doctrine that unless you are conscious of a sudden and pronounced change you are not converted. We do not propose to submit to the substituting of emotionalism and the spectacular for the time honored and soundly pedagogic method of catechization—in short religious education of our children as a means of getting them to the point of personal responsibility in the kingdom of God.

And this leads me to say that our method has been that of education as a means of securing recruits for the kingdom of God. This does not mean that we do not appeal to the affectional nature, but it does mean that it is an appeal through the intelligence. Even Jonathan Edwards, the great revivalist, recognizes the value and soundness of this position. He made a distinction between emotions that are evanescent and those that are abiding. He said, "Holy affections are not heat without light, but evermore arise from some information of the understanding, some spiritual instruction that the mind receives, some light or natural knowledge. . . . Many that have had mighty strong affections at first conversion, afterwards become dry and wither and consume and pine and die away . . . because they never had light to conviction enough as yet. . . . I never liked violent affections and pangs, but only such as were dropped in by light; because those come from an external principle and last not; but these do. Men are not affrighted by the light of the sun, though clearer than the lightning." We therefore believe that our

quiet, educational, unemotional, undemonstrative methods are in the long run more effective and more lasting as to results. A modern psychologist has said: "It would appear then that a system of truth, well concatenated, however simple, is necessary for the permanency of faith—a system that meets life at the great junctures, and that has been steadily applied in the quiet hours of contemplation—in solitude or in the class-room or in the church—to the problems and needs of the human heart." And this same writer quotes a teacher as saying: "I believe in the converting power of edifying preaching." "But the conversions under this manner of preaching are not numbered; the converted hardly know themselves by the name, so narrow has the name become. But they know their lives are running in another channel than formerly, or perhaps running deeper and stronger in the old channel." We believe therefore in a revival every Sunday—a revival that comes regularly and orderly through the preached word and the holy, but unobtrusive influences of the sanctuary. I believe heartily in those strong words of the author of those delightful "Letters to Edward." He says, "And, Edward, the longer I am in the work the more I am convinced that the personal way is the only way. . . . The trouble with all these peripatetic evangelists, I cannot help bul feel, is that they are all trying to get up a revival, just as rain storms were at one time thought to be produced by the roar of cannon and smoke of guns. But this theory we all know has been abandoned, and the Church is a long time, it seems to me, in learning that revivals cannot be got up by human excitement any more than thunder squalls or earthquakes. A Church may be as inactive as a catacomb, as lifeless as a potter's field, as cold as an iceberg, doing nothing for the great causes of the Kingdom, neglectful, indifferent. An evangelist is invited. A sort of sideshow is introduced to accompany the exhibition of the cross—something exciting to tickle the people; it may be an assault on Unitarianism or Romanism or the pretensions of the holiness life, or perhaps some operatic performer is the drawing card, some ex-fan or ex-pugilist. They shout, sing, organize, make vows, get hundreds to sign cards, and report a glorious awakening. I am not caricaturing; the dear only knows it is too solemn a thing for caricature, and too sad.

"But we are gradually finding out at last—at least, I think we are—that revivals are not manufactured. They grow and they grow slowly. They do not come up gourd-like in the night, but rather, like the oak, through weeks and months and sometimes years. They strike their roots deep down into the life of the community. Thy are harvests gleaned after a faithful sowing of the seed and a patient tilling of the soil." Now these are the words of a Presbyterian and not of a so-called bigoted Lutheran. But I think we can all say Amen to them.

We certainly would not be presumptuous enough to deny that other methods than our own have accomplished some good, but we at the same time are persuaded that our own accomplish more lasting good and certainly *less harm*. We have not seen any reason for abandoning ours for the more fussy and spectacular methods of these modern days. We have not been convinced that persistent, intelligent, dignified, reverent educational methods must be given up for something that seems to get quicker results and makes a man *feel* that he is converted.

But sometimes we Lutherans are asked if we do not care for the down-and-out fellow, the neglected masses. It is suggested that we have no method of reaching them, the kind that never attend the church. It may be that we have not been interested as much as we should be in this class of people It is possible that we ought to make some confessions along this line. In that charming book, called "The Romance of Preaching," the author says: "Explorers tell us that there is a resistless power in 'the lure of the wild.' They tell us that after a taste of it they soon weary of our tame conventional civilization, and prefer all the risks and hardships and perils of the wild to the monotony of our unambitious and routine existence. There is a very true parallel between the life of the explorer and the life of the evangelist. The true evangelist listens to the call of the wild—that raw, untamed, passionate human nature that is a yet unknown and uncultivated soil, but that has all the virgin possibilities of limitless fertility." I am quite sure that this author did not mean to confine this listening to the call of the wild to the modern evangelist. I am certain that I can say for my Church that it hears this call of the wild and has a method for answering it—that method is in its Inner Mission work. You General Council brethren have possibly done more along this line than we of the General Synod have, but I am happy to say that at our Akron convention there was created an Inner Mission Board and that board will soon be doing a good and a permanent work, we believe. Certainly one of the tasks of Inner Missions is to answer the call of the wild and to answer it not spasmodically and spectacularly, but sympathetically and persistently. Inner Missions lives with the "raw, untamed, passionate human nature that is a yet unknown and uncultivated soil, but that has all the virgin possibilities of limitless fertility." This, as it appears to me, is the method of the Incarnation, the coming down to the level of those who are to be saved in order that they may be lifted up to a higher level of a saved life. It is the identification of life with life, of heart with heart, of interest with interest, that the needy and sinful may feel the redemptive power of those who have a real passion for the souls of men.

With your indulgence I want to refer to a method which is much in vogue today among many Churches and which is being urged with considerable enthusiasm and show of reasonableness upon us—a method which is declared to be the only way of reaching the masses today and of holding them after you do reach them. In short, it may be said to be the method of Social Service. It involves a vast deal. It implies many plans, institutions, activities. It means that you must save a boy today by a gymnasium, a baseball nine and a pool table; that for the success of the modern Church there must be social clubs, sewing clubs, employment bureaus, manual training classes and so on ad infinitum. I am not opposing these things. I do not propose to say that they have not done a great deal of good, but I do feel that there is a very grave danger in giving them undue emphasis and of having them take the place of the preaching and the teaching of the Gospel, of substituting a bath tub for a baptismal font, a billiard table for a communion table, of making religion simply or chiefly a minister to men's bodies rather than a minister to men's souls. There is danger in all this of making reform take the place of regeneration, of the visible take the place of the invisible, of this worldness take the place of other worldness, of a comfortable body take the place of an educated soul; of making better quarters here crowd out of thought and vision the house of many mansions. Now the method of the Lutheran Church has been to go slow, respecting this modern program of social service. Of course, there is danger of our being too conservative, of being so conservative that we will put the brakes on going up hill, but still I feel that our Church can well afford to go slow, to stick to its chief business, which is that of giving to the world a supernatural religion, of being instrumental in saving men and women and children through the power of the cross, of showing this not too thoughtful generation that man does not live by bread alone, but by every word that proceedeth out of the mouth of God. There is only one remedy for the social sore spots of the present day and that is the blood of the crucified One. We cannot cure the troubles of men on the outside of them until we have cured the trouble on the inside of them. We cannot remake society until we remake the units that compose society. So I feel that our Church is not making any really great blunder by its method of trying to impart spiritual assistance to sinful and needy men before it tries to do anything else for them.

Now one might have said a great many other things about the methods of the Lutheran Church, but this I want to say in conclusion: They have stood the test of time. They work and after all that is about the first and last thing of value we demand for a method. To use a modern word we might say that they are eminently pragmatic. A famous Italian said that "Pragmatism lies in the midst of our theories like the corridor of a hotel." This means that in whatever theory or method you live you must come down to pragmatism to get or to go anywhere. We come down out of our rooms named our doctrines into the corridor named our methods and we get to results.

President Hess then appointed the nominating committee, and made announcements for the next day's sessions.

After a hymn, the Lord's Prayer and the Benediction, the convention adjourned.

Sixth Session

The sixth session of the convention was called to order at 9 o'clock on Thursday morning.

Rev. George H. Schnur led the matins service. At the close of the devotional services the president took the chair. He made an addition to the nomination committee heretofore appointed.

The minutes of the fourth and fifth sessions were read and approved.

Mr. K. J. F. Wilharm at this point made a report of the work of the Inner Mission Society by the superintendent, Rev. Ambrose Hering, in Pittsburgh.

A letter from the secretary of the Minnesota State Luther League addressed to Rev. George H. Schnur, containing resolutions expressing regrets at Rev. Schnur's removal from Minnesota to the State of Pennsylvania and appreciation of his work in the field he had just left, was read by the secretary, and the Pennsylvania League in convention assembled greeted Rev. Schnur by rising to its feet.

The report of the credential committee was then presented, showing that 144 delegates and 78 visitors, in all 222 persons, had registered. Mr. Leupold, chairman, commended the very efficient and pleasing way in which the Lutherans of Johnstown prepared for the entertainment of the delegates, especially due to the work of Miss Bertha Moses and Mr. Stremel. Mr. Mearig moved that Mr. Leupold be appointed a committee of one to prepare resolutions in recognition of the services of Miss Moses and Mr. Stremel, together with Rev. Robert E. Clare and their committees. This motion was duly seconded and carried by a rising vote.

The report of the auditing committee was then called for, received and ordered spread upon the minutes.

After singing a hymn, President Hess introduced the speaker of the morning, Dr. Charles L. Fry, of Philadelphia, Pa., who addressed the convention on the theme, "The Binding Power of Mission Study in Our Luther Leagues."

Let us begin this study by inviting the presence and inspiration of the Great Spirit of Missions, who is the spirit of all efficiency and of all power and of all regeneration.

It was very generous of the Program Committee to allow such a margin of time for a study such as this, and I give notice now that there will be ample room for a free conference and discussion of questions that will come from your own experience as the study proceeds. Perhaps we should make an explanation to the ladies at the outstart—those who have been wondering why they are not represented on the program of this State convention—that the absence of any representation by the women is not at all due to the intention of the Program Committee, and the only explanation of my being here during this hour is because Mrs. Frye had made engagements six months ago to be in Northfield on this day.

Mission study is a hobby of the women, and they have been achieving splendid results, as you know, during the last two or three years. Before that time it was hardly in vogue at all among us. I do not know whether or not you have any men's missionary discussion groups among you.

Let me say this, dear friends, before the close of the year 1915 the whole Nation is going to be stirred as it never was stirred; one hundred cities from Coast to Coast are to be visited, beginning with October 1st and ending with Easter. Pittsburgh is to be one of the cities. Either Reading or Harrisburg is another. You will feel the impulse of this whole movement. This is a strategic age in the world's history. The whole earth is in an upheaval. We cannot guess what God has in store for us. The history of the next generation will record what it means and a lot of people are oblivious to the fact that America never loomed so large in the history of mankind as she does now. At this moment she is the supreme unit that is holding things steady. God only knows how much we owe to the man in the White House, who was put there in His Providence, and whose service in the high office to which he has been called is as much a ministry—is as much a service to God—as my ministry is at the altar. He serves in his sphere, serving humanity for Christ's sake.

These are great times, and we do not half appreciate it, and therefore the necessity of mission study has applied to our own land as a world force. Great seething fires are burning under the surface in all Asia that is unusual, and we are going to have a hand in it. Now this Program Committes sensed the situation in a remarkable manner and when it put down the theme, "Mission Study," it put down as a binding power. It means to say that the work of missions in its largest sense is in nowise an optional matter. It is not a question for any Church to vote on. It is the only thing for which the Church itself was founded. It is the only reason why any Church has a right to exist. Now, do you see why I put a parliament at the end of this session? I say it is the only reason why any Church on earth has a right to exist. Any Church that is not embued with the missionary spirit has forfeited its charter—has annulled its commission.

Now, apart from the binding power of mission study, let us look at it as a thing absorbingly interesting. Of course, when I say "study" I insist upon it that by no stretch of language can the word "study" ever apply to a fragmentary, occasional, disconnected thought, but better that than nothing at all. Better once a month—you know there used to be a time, I do not know but what you can remember it, it is not so long ago—there was a time when there was an annual missionary sermon, and then that was not looked forward to with any special enthusiasm. The fact is many people made that a special time for staying away. What we mean by mission study is an intensive discussion, so arranged in point of time that there are no long intervals between so as to lose connection altogether. Everything in the life of the Church centers in its missionary activities. Now that is a sweeping statement. I insist upon it that you cannot make an exception. Everything in the life of the Church centers in its missionary activities, and that is why we speak of a Church with a missionary spirit. You see how all pervading that is. If you are a man of loving spirit you will make it manifest in all the deeds of your life. If your disposition is loving you will feel that pulse in all your life—you cannot help it. If you are pure in spirit the whole course of your life expresses that. If you are missionary in spirit—you see what I mean by the missionary spirit—here is something that comes right home to you. No man or woman can ever offer a Christian prayer, and I stop here to let you get that. You say that is sweeping. I say no man or woman can ever offer a Christian prayer whose soul is not imbued with the spirit of missions. Now, a pagan prays, but it is always a pagan prayer. No pagan ever offers a Christian prayer. Let me give you these two conditions for a Christian prayer. No man can ever pray as a Christian until he is in the family of God. You cannot say "Our Father in Heaven" unless you are a member of His family. The fact of your being a creature of God links you with all the lower orders of creation. You are not satisfied with being a creature of God. You are a son or daughter. Every bird in the air, every beast in the stall, every fish in the sea, is a creature, but we are not satis-

fied with that. No man can ever pray the Lord's Prayer until his spirit is filial. The second condition of Christian prayer is that no man can ever pray "Thy Kingdom Come" unless his soul is absorbingly concerned about the Kingdom. Now notice we will treat that by itself before I put to you the personal question, To what extent are your own prayers saturated with the missionary spirit? I mean to say that the missionary spirit roots itself in the last analogous in your concern for the Kingdom. Now, I am going to ask you, "How long has it been in your own private devotions since you have mentioned the name of India? How often do you pray for the men and women and the little children of India? How often does that come in your thought? How often do you name Japan, Porto Rico, Africa, Home Missions? How often does missions bulk your own supplications? Now, I go about the country a great deal, and I always go to the meeting of the Luther League whenever it is possible for me if it is held at a time when I am disengaged, and I always listen with all my might when the prayers of the Luther League are offered. Now, it may be only an accident —I hope it is—but, as a matter of fact, I have never in my life, in any Sunday school or Luther League service, heard this expression in the public prayer, either opening or closing, "Oh, Lord of the Harvest." I never heard them in the League service nor in the Sunday school, where we are hoping to get young men for the ministry and for missionary work, young men and women for missionaries and deaconesses. Most prayers are collects; they are seldom ever a spontaneous appeal for the going forth of more laborers into the harvest, and this is true in most of the Churches. You know whether it is true of your Church; you know how far it is true of your school and of your League. How much of the missionary spirit of your League is derived from the prayers that are offered? At the meeting of the Student Volunteer Convention at Kansas City last Christmas, Mr. Clarence Eddy, who has been doing such wonders with the students, said this to that body of young men: "Gentlemen, I put to you the question, Would it be a blessing or would it be a calamity if all the Churches of American Christendom patterned themselves after your motto?" Why, it went through that convention like a shot. He said: "Suppose that American Christendom were governed by the degree of prayer like that which prevails in your Churches, would it be a blessing or a calamity?" Then he said: "Take the giving; suppose your giving were a standard, would that be a blessing or a calamity for the world," and then he came to the theme which is our specialty this morning. "Suppose that the degree of interest in mission study in our churches among the men (he had an audience of men, young men, educated men, choice men) and among the women; suppose that the degree of interest in mission study in your congregation or in your conference, or in your synod, were the measure of the degree of interest in mission study throughout America, throughout all Protestant America, would it be a blessing or a calamity?" Well, it searched those men through and through, and they haven't forgotten it to this day. Now, surely you will agree with me that missions is not an interesting subject in general. It is because many people do not know the facts, and that is what mission study means. Take Japan, or China, or India, why these countries are just brimfull of interest. When the first edition of the Encyclopedia Britannica was issued, twenty-five lines were given to Japan; when the last edition was issued one hundred and nine pages were devoted to Japan, and you know how closely printed these pages are. Japan holds the key to the Orient. Take China: One person out of every four in this earth is a Chinaman. One-tenth of the inhabitants of the globe is governed by the Chinese Republic. And that country alone is full of mineral wealth which has never been touched. Do you know that there is enough coal in China alone to heat and light the earth for one thousand years after the coal of every other country in the world is exhausted, and the reason they will not mine the coal is because they are afraid they will disturb the spirits and bring down upon them all kinds of trouble? That country is just waiting for development, and you cannot guess what is in store for the future of the race when China shall awaken. That marvellous work of throwing out the opium traffic is unmatched by anything I know. You Luther Leaguers should be interested in the Chinese Republic. Do you know that the colors of the Chinese flag are black, red, white, blue and gold; that is the new flag of China, the red, white and blue of the republic, with the black of the past and the gold of the future. The transition from such an empire to a republic was with the most gigantic single revolution this world has ever seen. Within three months the whole thing was accomplished and over, and all the bloodshed that accompanied that revolution included less than 30,000 lives, which is less than were lost in a single battle of the War of the Rebellion, and, as compared with the loss of life across the sea now, it is not to be mentioned at all. Talk about China being an interesting subject of mission study, and you know the subjects of China are coming to America to imbibe the spirit of missions, and what are they taking back with them? China is sending its students to our leading colleges. Let me tell you a story. Do you know that the man who is trying to galvanize Confucianism back into life in China—do you know that that man spent four years in Columbia University in New York City, right in our midst, and we never touched him, and he went back a heathen to try to restore the old religion which is gone completely? And the women of China are here in this country now, and we have the chance of molding the future of China through them, and we are not going to let the chance slip this time.

Talk about India: There is a mass movement going on there now by which our missionaries are paralyzed. They are saying to the missionaries: "If you will give us teachers we will put up the schools and the whole community will present itself for baptism." Think of having to say to them: "Go back; we have nobody no send; you will have to wait indefinitely, and we will do the best we can." If they were to gather these people together and baptize them they would have nothing but heathen. They dare not baptize them until they give them some opportunity for Christian instruction and training. There they are, great masses of people; you could not estimate the number of people who would come into the Church in the next few months if we only had the people to instruct them. There is your call for zenana workers and school teachers.

Then take South America: You know that when South America was discovered and colonized it was by a Church that throttled that great country from the very beginning, persecuted it until now the country is writhing, and enraged at the very name of a priest, and ready to throw off the shackles. It is a big country, larger than North America, and greater in its mineral wealth and its agriculture.

Don't you get some conception of the fascination mission text books alone supply? We have the text books. I have just come from Silver Bay and those text books are used in Sweden, Norway, Germany, Scotland and all other countries. They are issuing those text books by tens of thousands—but books are not enough. You cannot relieve the burdens in India by sending even Bibles. They must have the preacher —the living words of the missionary. The greatest thing is personality. There is not a soul on earth except the Christian that has a personal God. All human history groups itself around personalities. If you want to understand him, you must cluster around Abraham. History in the technical sense begins with Abraham, and then when you come down to Exodus you have Moses and the others. Every age groups itself around a personality. Take that text book and make it live. You must steep your own soul in the contents of that book until it grips you and changes you and you can girdle other souls. That is mission study. As we come to the threshold of 1917 we can say that only Protestantism has any message for the world. Just suppose that Rome allowed her people to have the living Word; suppose she had allowed the Mexicans to have it; suppose that South America had been allowed to have it! What is the difference between South America and North America? No difference in resources. I tell you that the great need of Asia, of Japan, of India, of China, is the living Word, which regenerates. That is what Rome will never give her people. If she would she would sweep the earth; nothing would stand against her, but she never will do it, and that is the guarantee of Protestant influence. We have the living Word. South America needs leadership if she is speedily to fulfill her destiny, and we have the Word and we have the ministers.

Now before we enter upon our parliament, let us close by saying that we have in our hands this Power of God. Is that not wonderful? Let me hold it up

to you. This is the Power of God that supplies all mightiness. We do not have to provide the Power. God supplies the Power, and we apply it. We have to know the needs of the people and the adequacy to the task and that is all we need to know. I never go to Niagara Falls but I say to myself: "This power has been here ever since God made the world, but we have never harnessed it until now, and the power of religion has been in the world since the beginning, but our question is how to get back to apostolic Christianity. And say, this is our message: We have the Power, but we must apply it. No power will ever apply itself; and that is why I make so much of Church extension in all my appeals, because the only power on earth to prosecute this work and preach it and teach it is the Church; that is why she exists; that is the only reason for which she is founded. Gentlemen, it is big business; believe me, it is big business, nothing else to be compared with it. We have churches in this land by the tens of thousands. Just suppose every one of them were a power house for the promulgation of this life-saving Light.

After this most instructive and interesting address a short parliament was held, conducted by Dr. Fry, after which prayers were offered for God's blessing upon the mission work, the heathen worlds, our great country and our President, Woodrow Wilson.

A general discussion of the topic "Missions" was then engaged in.

The president then made several announcements, after which Mr. Frederick Bernhardt, chairman of the nominating committee, made the following report, showing the nominations for the various offices of the League.

For president—C. W. Herman Hess, New Castle; Charles W. Fuhr, Pittsburgh.

For vice-president—Harry Hodges, Philadelphia; William H. Menges, Menges Mills.

For secretary—Jane M. Truxal, Greensburg; Lucile Conrad, Meyersdale.

For assistant secretary—Miss Marian Hirzel, Philadelphia; Miss Stella Schaeffer, York.

For treasurer—M. Haller Frey, York; K. J. F. Wilharm, Pittsburgh.

For statistician—Francis C. Leupold, Philadelphia; Ellis Stouffer, Audenried.

A motion was made that the report of the nominating committee be received and the thanks of the convention be extended for its work. This motion was duly seconded and carried.

The president then called for additional nominations from the floor, presenting the offices separately. No additional nominations were made.

President Hess then appointed the election committee, and a motion was made that the election be held during the hours from 12 to 2 instead of from 12 to 2:30 as originally stated. This motion was duly carried.

Nominations for delegates to the biennial convention of the Luther League of America, to be held in Toledo, Ohio, in 1916, were next in order; the ten persons receiving the highest number of votes to be declared elected delegates and the ten next highest as alternates.

Mr. Francis C. Leupold, chairman of the committee on special resolutions, made his report, this resolution being for the purpose of expressing the League's appreciation of the hospitality extended by the Johnstown Lutherans. This resolution was received and adopted by rising vote.

Rev. Bossart then led the convention in prayer and the League adjourned for the noon hour.

Seventh Session

The seventh session of the convention was opened at 2 o'clock p. m. Thursday.

Rev. George H. Schnur conducted the devotional services, after which the minutes

HARRY HODGES,
Vice-president of the Pennsylvania League.

of the sixth session were read and, with a slight correction, approved.

The report of the committee on resolutions was then presented by the chairman, Rev. Frank Richter. This report was ordered received and considered item by item. This was accordingly done, and after some amendments and corrections, a motion was made, seconded and carried that the resolutions be adopted as a whole and spread upon the minutes. Following is the resolution as amended and adopted:

Report of Committee on Resolutions

THE PRESIDENT'S REPORT.

Resolved—

First, that the hearty thanks of the State Convention of the Luther League is due our President for his energetic and efficient administration during the past year.

Second, that we urge all the District Leagues in the State to conduct a series of district sectional rallies between the regular conventions.

Third, we would again urge the necessity of using

more extensively our literature, especially our Topics and the LUTHER LEAGUE REVIEW.

THE EXECUTIVE COMMITTEE'S REPORT.

Resolved, That the thanks of the Luther League be hereby extended to the Executive Committee for the excellent and timely program which they arranged for during the sessions of this convention.

REPORT OF THE STATISTICIAN.

Resolved—

First, that we heartily approve of having the Treasurer's and Statistician's reports printed in the program, and would recommend its continuance.

Second, that the Extension Committee be instructed to look into the matter of reviving the Catawissa District.

Third, that the territory from Johnstown and west, including the territory now covered by the Greensburg and Pittsburgh districts, be considered for redistricting, so that many important points could be included, and the Leagues of Middleburg and Meyersdale now in direct connection with this body might be included in one such district.

JUNIOR WORK.

We note with pleasure the great number of Junior Leagues in the State.

Resolved—

First, that we urge all senior Luther Leagues to organize a Junior League.

Second, that we recommend to the District Leagues the holding of a Junior Session in connection with their next district convention, demonstrating the work of the Junior Luther League.

Third, that we heartily approve of the new movement in having a series of permanent Junior Topic Booklets printed, covering the entire Junior period, and urge its completion at an early date.

GENERAL.

Resolved—

First, that we recommend to the District Extension Committees that they visit the local organizations in their district at least once per year.

Second, that in view of the great dearth of Lutheran ministers, we would urge the necessity of keeping this important subject before the Luther Leagues.

Third, that the Local League officers and active members encourage young ladies to enter into the deaconess work by speaking to them, and giving information on the subject.

VOTE OF THANKS.

Resolved, That the sincere thanks of the State League are hereby extended to the Lutheran Churches of Johnstown, Pa., for their splendid hospitality; to the Church people who have so generously opened both their hearts and homes; to the First English Lutheran Church in which all the sessions have been held; the organist and choirs of the different Churches; to the orchestras; to the local press, which has given the public such complete reports; to the speakers who brought us their inspiring messages, which are the fruits of their personal experiences and scholarship, and to all who in any way assisted in making the Twenty-second Annual Convention such a great success.

Respectfully submitted,
FRANK W. RICHTER, Chairman;
W. M. MEARIG,
M. HALLER FREY,
FLORENCE J. FULLER,
LOUISE A. LEISENRING,
GEORGE GEBERT,
THEO. E. STOUT,
W. H. MENGES,
Committee.

A most delightful baritone solo was then sung by Mr. Frederick Bernhardt, of Philadelphia.

A free conference upon "Luther League Problems" was then conducted by Mr. Harry Hodges and was taken part in by a number of persons.

The report of the election committee was presented at this point and resulted as follows:

OFFICERS ELECTED.

President, Charles W. Fuhr, Pittsburgh, Pa.
Vice-President, Harry Hodges, Philadelphia, Pa.
Secretary, Miss Jane M. Truxal, Greensburg, Pa.
Ass't Secretary, Miss Marian Herzel, Philadelphia, Pa.
Treasurer, M. Haller Frey, York, Pa.
Statistician, Francis C. Leupold, Philadelphia, Pa.

DELEGATES TO NATIONAL CONVENTION.

C. W. Herman Hess, Pittsburgh, Pa.
Harry Hodges, Philadelphia, Pa.
Francis C. Leupold, Philadelphia, Pa.
Miss Jane M. Truxal, Greensburg, Pa.
M. Haller Frey, York, Pa.
P. Walter Banker, Wilkes Barre, Pa.
C. W. Fuhr, Pittsburgh, Pa.
Rev. A. T. Michler, Philadelphia, Pa.
W. M. Mearig, New Holland, Pa.
Rev. L. E. Manges, Harrisburg, Pa.

ALTERNATES.

Rev. George H. Schnur, Zelienople, Pa.
W. H. Menges, Menges Mills, Pa.
K. J. F. Wilharm, Pittsburgh, Pa.
Mrs. H. Y. Yocum, Reading, Pa.
Rev. P. George Sieger, Lancaster, Pa.
Miss Marian Herzel, Philadelphia, Pa.
Miss Mabel De Long, Philadelphia, Pa.
D. A. Kommel, Monaca, Pa.
Frederick Bernhardt, Philadelphia, Pa.
Lucile Conrad, Meyersdale, Pa.

The convention then adjourned and all visiting Leaguers were treated to a most delightful automobile drive over the city and the surrounding country. The machines were furnished through the kindness of the members of the churches of Johnstown.

Eighth Session

The eighth session, or Grand Rally, opened at 8 o'clock on Thursday evening.

A beautiful anthem, "Praise the Lord," was sung by the choir, and the vesper services were conducted by Rev. George H. Schnur. After the offering a very pleasing selection was sung by a quartette of mixed voices.

Rev. Schnur then introduced the speaker of the evening, Dr. I. Chantry Hoffman, of Philadelphia, who delivered a most powerful address on the theme "On to the Work." He said:

This splendid and successful convention is to be heartily congratulated on its arrangements, its attendance, its attention and its action. Johstown has done everything in such a courteous and comprehensive way that the Luther Leaguers of the State of Pennsylvania are under obligations which they gladly and gravely acknowledge.

During this year, and especially about this time, we are thinking men of convictions. July 6, the Protestant world celebrated the 500th anniversary of the martyrdom of John Huss, of Bohemia, and June 25 Lutheranism remembered the 580th anniversary of the presentation of the confession at Augsburg. We have been impressed as we recalled the time of torchbearers of the Gospel from St. Paul to the present. How the heart is thrilled at the mention of Augustine of Hippo, Anslem of Milan, Huss of Bohemia, Wycliffe of England, Savonrola of Italy, Zwingle of Switzerland, Calvin of France, Latimer of England, Knox of Scotland. This is the royal ancestry of the bearers of the truth in our generation.

Christ questioned St. Peter as to what men thought of Him. The apostle answered with certain opinions and judgment expressed by the multitude which saw and heard the works and words of Jesus. He charitably did not mention that some said most unkind things. He did report that some said, "Thou art John the Baptist"; some, "Thou art Elias"; some, "Thou art Jeremiah," and some, "Thou art one of the prophets." But Christ desired more. "Whom say ye that I am?" Here is the expression of the fullness

(*Continued on page* 42.)

Luther League Topics

Eighteenth Week
after Trinity. October 3, 1915.

THE RESURRECTION OF THE BODY (Art. III)

I Cor. 15:20-26.

DAILY BIBLE READINGS.

Monday, September 27—I Cor. 15:1-11.
Tuesday, September 28—I Cor. 15:12-19.
Wednesday, September 29—I Cor. 15:35-44.
Thursday, September 30—I Cor. 15:50-58.
Friday, October 1—I Thess. 4:13-18.
Saturday, October 2—II Cor. 5:1-10.

HINTS FOR LEADERS.

The Opening Service by one of the new members, the leader selecting the hymns applying to the subject. Recite together from memory the 23d Psalm in proper place in Opening Service.

Show the great and convincing truths in the Bible lesson. Show that Paul believes what God says about the Resurrection, if some people do not.

Bible reading conducted by leader or some other Bible student, using the following if desired: The Resurrection of Christ and Ours, I Cor. 15:12-19; Our Resurrection Foretold, (a) Abraham, Heb. 11:19; (b) Moses, Luke 20:37, 38; (c) Job, Job 9:26; (d) David, 17:15; (e) Isaiah, Isa. 26:19; (f) Daniel, Dan. 12:2; (g) Hosea, Hos. 13:14. Intimated by Christ: Mat. 22:31; Luke 14:14. Preached by the Apostles: Acts 4:1; Rom. 8:11, etc. Character for the Life after: Mat. 22:30; John 14:2. Nature of the Body after: I Cor. 15:42-54; II Cor. 5:4. The Order of Dead First: I Thess. 4:13-16. Living Saints Caught Up: I Thess. 4:17, 18.

Use all the valuable helps on hand and bring summary to service by having important parts read by the more timid members or the gist of them given by leader or one or more others.

Prayer for grace to believe this great doctrine of our beloved Church as revealed most plainly in the Word and for grace to be inspired by the blessed hope it gives us of the future. (Since our Church believes so firmly in prayer it ought to be given an important place in every Luther League service.)

Closing Service by the leader or president.

(Topic reviewed by Rev. Paul W. Koller.)

In the third article of the Creed we say: "I believe in the resurrection of the body." This is a matter of great importance and vital to a true conception of the value of our Christian faith. There is only one way to find out definitely with regard to our promised resurrection, and that is to turn to the Word of God. Here we are told that Christ is risen from the dead and become the first fruits of them that slept. It is clear from this that if we would know anything of the resurrection of the body, we must know something of the resurrection of the body of our blessed Lord.

The world of men has three great theories as to what became of the body of Christ.

First, that the body of Christ was stolen by His disciples.

This is the story set afloat by the members of the Sanhedrin, and was current among the Jews when Matthew wrote his Gospel. Some few believe it even to this day. Matthew tells how it came to be. When the guards at the tomb recovered from their shock and fright they came to the chief priests with a report of what they had experienced. The elders of the Jews, after careful deliberation, decide that they will say that His disciples came by night and stole His body away. Money was given to the guard as a bribe and they were ordered to go out and spread this report.

Such a theory is improbable on the face of it. If the soldiers were asleep, as they said they were, how could they know that His disciples stole the body away?

It is also inconceivable from every other point of view. The disciples of Christ have never been accused of deception. Skepticism has tried to make them out to be fanatics, but never liars and hypocrites. Yet that is what such a theory as this would do, for they preached everywhere the fact that Christ who was dead is now alive.

Second, that the body of Jesus returned to the dust, and that it was His disembodied spirit which was seen of men.

Such a supposition would not leave a shred of moral honesty in the disciples. The foremost teaching of all their preaching was the historical fact of the bodily resurrection of their Lord. Again and again they told men of seeing His pierced side, His wounded hands and feet, and even saw Him eat food. This fact of His bodily resurrection was the cornerstone on which all their claims for Christ and their teaching concerning Him was built.

It was the risen Christ who was exalted to the right hand of God and who was to come again in glory to judge the world. It was by the resurrection that Jesus was declared to be the Son of God with power. In the name of the risen One they commanded men to repent. His messiahship was sealed by His resurrection. Then, too, if the body of Christ had not been removed it must have seen corruption there. Therefore when Peter stood up and preached as he did the resurrection, his preaching could easily have been proven untrue by a visit to the tomb.

Third. Only one theory holds, and that is not a theory, but the plain truth of the Scriptures. Jesus Christ really rose from the dead in body and lives again. The sacred narrative relates that the dead body of the crucified Jesus lay in Joseph's tomb from Friday until some time Sunday morning. Then the followers of Jesus found the sepulchre empty. An angel also declared

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32-page pamphlet, covering three months, can be supplied at rates given on page 41 by LUTHER LEAGUE REVIEW, Box 876, New York, N. Y.

to them that He had risen, and showed them the spot where His body lay.

Then at various intervals and under different circumstances the Master appeared and conversed with His disciples. He even ate and drank with them. And at the end of forty days they saw Him go up into Heaven.

Thus in clear and straightforward manner the Bible tells us of the resurrection of our Lord. That sacred form was reanimated, and the Son of Man again, for a time, walked among men.

The statements which show a change in that body as compared with the period of the active ministry of Jesus do not invalidate this statement. However changed and glorified, it was the same body that had been nailed to the cross and laid in the rock-hewn tomb which now walks among men, and after forty days ascends to heaven. The post-resurrection appearances of Jesus were not merely ghostly apparitions, taking place while His human body lay in the tomb. They were appearances of the God-man, Jesus Christ. The body of Jesus, which had been left rent and bruised in the sepulchre was again among men.

The practical importance of this great fact cannot be overestimated by Christian men and women. Some have argued that it makes little difference whether Christ's body rose from the grave or not. In reality it makes a world of difference."

If Christ did not rise in body and spirit then no dependence can be put upon the sacred record. For it distinctly says, "He is risen"; "The tomb is empty, the body is not here." We must believe the divine record.

Again, if Christ did not rise from the dead, then our Savior and Intercessor who sits at the right hand of God is not the incarnate Christ whose body was bruised for us, and to whom we pray, certain of His tender mercy and concern for us in our trials and afflictions. His body glorified, yet the body in which He suffered, makes Him infinitely tender toward us. So we believe. Then, too, if Christ did not rise from the dead, we have no sure hope of our resurrection. St. Paul declares again and again that even as Christ rose from the dead, so shall we rise and live in Him. This great belief expressed in our Creed, "I believe in the resurrection of the body," has been the hope and cheer of countless souls down through the ages. It makes us calm and confident when trials and sufferings come. It helps us to be unafraid when the gates of the far country swing open to admit those we love, for we believe we shall meet and know them in our Father's house.

"Jesus lives! no longer now
Can thy terrors, Death, appal me;
Jesus lives! by this I know
From the grave He will recall me.
Brighter scenes will then commence;
This shall be my confidence."

SUGGESTED QUESTIONS.

1. What does the resurrection of Christ mean to our Christian faith?
2. What will be the nature of the resurrection body?
3. What is the influence of this doctrine upon practical Christian living?

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Nineteenth Week after Trinity. October 10, 1915.

WHAT OUR HOME MISSION FIELDS REQUIRE

II Cor. 8:16-24.

DAILY BIBLE READINGS.

Monday, October 4—Matt. 9:32-38.
Tuesday, October 5—John 4:31-38.
Wednesday, October 6—Acts 16:9-15.
Thursday, October 7—II Cor. 8:1-15.
Friday, October 8—Ps. 112.
Saturday, October 9—Ps. 102:13, 14.

HINTS FOR LEADERS.

Opening and Closing Services in Luther League Hymnal or Topic leaflet. Select missionary hymns or on trust and service. Ps. 30.

Leader or pastor briefly expound the lesson (II Cor. 8:16-24) and show how it directly applies to our Home Mission needs.

Have some one tell what your own synod has in the line of missions in this country; tell the number and locate. If possible, give number and strength of the missions of all our synods.

Find out if your own congregation was aided by Home Mission contributions and to what extent.

Have some one who is deeply interested give his observations as to the trials of the missionary; another the trials of the congregation; a third, to what this ought to inspire us all. The Leagues of Mission Churches can study their own difficulties and compare them with others and therein find great profit to their young people.

Let there be an informal conference on the part the young people have in the great Home Mission cause and how well that part is performed.

Before the closing prayers in the service have a few short prayers or prayer by the pastor, bearing specifically on the needs and requirements as presented by the evening's study.

(Topic review by the Rev. J. Elmer Bittle, D.D., A Dist. H. M. Supt.)

It would be impossible to exhaust this subject in one evening's study. It is the most important subject for the present day Church to consider. It is so vast in its proportions, so wide-reaching in its effects, so important to the cause of world-wide religion that it becomes the greatest subject for the Church.

I. The Home Mission Fields require a vision. We have the fields, but our people do not have a vision of those fields. We have spoken in such general terms about the millions of people who are unchurched, and the millions of Lutherans who have not yet the Means of Grace, that our people are not much impressed because of the generality of our speech. Our Church needs to

know and become conscious of the terrible fact that she is responsible to God for the spiritual life of these millions. The vision must become a personal one and an awful calamity if not heeded. Our Church must see a field not only among those who are Lutheran by birth, but the unevangelized multitudes in our country, sent here by God without question, that they may be instructed in our holy religion. We need to see the field of opportunity among the Slavs and the Italians and the entire unchurched masses in our country for our beloved Church.

II. Our Mission Fields require a service. The vision will be of little avail unless it inspires to something which will lead to results. To fold our hands as did the Disciples when Jesus was before Pilate, and pray, "Lord, deliver Jesus," will not avail. Too many are standing in the rear and praying for the conversion of the ungodly and the saving of our land from infidelity and vice. What our fields are demanding today more than anything else is men and women who will give service in the cause of Christ in America. Many pulpits are silent today each Sunday because we do not have enough ministers to preach the Gospel. Young men—Luther Leaguers—what about that call of Christ to you? What about the Home Mission appeal? Is it for your money or is it for your service when such a condition actually exists? And what about the large number of calls that are coming from places of 10,000 people in which there is not a Lutheran Church? Shall the Church be compelled to say we cannot enter because we have so few young men who are ready to give service for the loving Master? He gave His all, but we hesitate to give our little service. What about the millions of "foreign speaking" peoples in our land? We need young men and women to study those languages for work here in America among them. We send missionaries across the sea to their homeland. Shall we not send missionaries to them in *our* homeland? How many Leaguers are now preparing to give real service as ambassadors for Christ among these people in America? How many are now studying Italian, Japanese, Hungarian, Spanish, or any of these languages in order to become missionary workers among them. We need service in every part of the Home Mission Field.

III. Our Home Mission Fields require sacrifice. This is not a very popular term in our day. It has been so woefully distorted. Its meaning has been changed to every-day life conceptions. The scriptural method is not much in vogue among us. There are very few "widows" making their "mite" offering. That may possibly account for the lack of results in covering our continent with the Gospel. We are certain that the spirit of true sacrifice would give us all the workers needed and the funds to carry on the work. We are measuring our present day receipts with what we think they ought to be and the difference we count as a sacrifice. Or we are counting our store and measuring it by what some other one has and the difference we count as a sacrifice. Or perhaps we are comparing our pleasures with others and we are measuring our sacrifices by the difference. But this is not sacrifice. To sacrifice we must have first been possessors, and give something that we really have need for. If you will give service, do not expect to receive full pay in worldly means. If you do, you lose the joy. The Mission Fields are asking for men and women who have the spirit of heroism, who are willing to go on the crusade for Christ even though the promise be only rough fare and scanty clothing. History shows us that it was always the men and women who made heavy sacrifices that have been the power in the world. We may not have the opportunity to be a Livingstone or a Muhlenburg, but there is an opportunity today to be a disciple who will leave all and follow Him. A young man may have the qualifications to be a great lawyer, or a popular lecturer or a splendid business man, either of which would bring great reward in helpfulness and in means. But why should he not lay these aside and use that talent for the Lord's work when it is calling so loudly today? That will mean sacrifice, but it will mean an uplift to humanity and a greater glory for the Christ.

IV. Our Home Mission Fields require financial support. We have used this last, not as a climax, or as the greatest need. We have never so considered it. We are convinced that if the spirit of service or sacrifice is found, the people of God will give to the support of that work. But we have been doing so little of this kind of work. The very least that is required is to me one dollar per year for Home Missions and this only from those who have but little. Our people need to get a vision of what is possible for them to do, that God requires them to do it and that large, liberal, willing gifts are necessary to do that work well.

Home Mission Fields require your prayers for the missionary on the field that his heart faint not, and for the membership at home that they may become missionaries; the sacrifices of young men and women to become workers in the field; the service of every Luther Leaguer for this cause, and

one active missionary, either home or foreign, in evey Luther League in our land; the very large and generous gifts from our people to make the vision of this country as a Christ's, a reality and meet our now golden opportunity.

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Twentieth Week
after Trinity. October 17, 1915.

CHRISTIAN DEMOCRACY, A LEAVEN

Phil. 2:2-5.

DAILY BIBLE READINGS.

Monday, October 11—Matt. 13:33.
Tuesday, October 12—Matt. 5:13-16.
Wednesday, October 13—Acts 2:41-46.
Thursday, October 14—Acts 4:32-37.
Friday, October 15—II Cor. 8:7-15.
Saturday, October 16—I Tim. 6:4-19.

HINTS FOR LEADERS.

Christian Democracy a Leaven (Phil. 2:2-5). Sociological.

Open with Gloria Patri. Song service, Hymns 210, 208. Silent prayer for a few moments, especially asking for the presence of the Holy Spirit; then a number of sentence prayers, closing with the Lord's Prayer. Hymn 162.

Reading of the Scripture. Remarks by the leader.

Having previously arranged, let others briefly speak on the adaptability of the Word of God for the sick and the poor, the educated and the illiterate, the civilized and the uncivilized, for the Christian and the heathen, for the cold climates and for the tropical climates, etc. Have a capable person briefly sum up the gist of the remarks of the others.

Close with a hymn and a prayer.

(Topic reviewed by Rev. Paul W. Koller.)

There is no question but that Christianity as a personal religion has demonstrated itself as effective in every way. Men and women everywhere are bearing testimony to its saving, comforting and transforming power. This is the part of Christianity that has been emphasized not only by most of our leaders, but practically by most people in their own living. And it is a vital and fundamental thing. It is the home port from which all ventures in worship and service must take their start. Without a true personal religion, there can be no fruitage that is worth while. Some have tried to have the benefits and blessings of Christianity without its heart relation with God, and they soon found that it could not be done. Let us not make a mistake in this matter. In Christianity the first and most important thing is the individual's personal relation with God. That, however, is not all there is to Christianity. The Christian owes a duty to society. No man can wrap himself selfishly in the privileges of a Christian and feel that his salvation is sure, and his duty done.

Christian people in every community must so live and serve so that they are mutually helpful to each other, and a blessing to society. This spirit and service we call social service. In our study for this week it is spoken of as Christian Democracy. That means that every Christian in humility of spirit joins himself with other Christians to serve men and women about him as well as the age in which he lives. This is a great need of the present day. Not only is it a need, but the world of men and affairs insists that every institution show forth its worth to the people before it demand of the people allegiance and support. This modern requirement is not unfair, though at times it has seemed to be so. The Christian Church, which is really what Christian Democracy is, has nothing to fear in the face of such a demand for service. The trouble is, however, that we have not been doing what we ought in this regard.

Regenerated men and women should so exercise their Christian teaching that the spirit of brotherhood be a force instead of a farce, as it sometimes is. There is no question but that many of the serious problems of the day would be solved if Christians would obey the exhortation of Paul and have the mind and spirit of Jesus in their relations with society. There would be no great and terrible wars. Industrial oppression and unrest would disappear. The great evils of the day, which are born of selfishness and feed upon the lives of the weak, would cease to exist.

Christianity is able to accomplish these things if men and women will only awake to their opportunity and duty. Leaguers, what will we do about it? Let us earnestly pray that our blessed Lord, who has saved us, may help us to leaven the world in which we live. Christians united in spirit and active in love, can lift the world nearer to God.

QUESTIONS.

1. Was this spirit of social democracy in the early Church?

2. What great advances for the common good have come from this source?

3. Can true Brotherhood come only through the religion of Jesus Christ?

4. Why is this spirit so greatly needed today?

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Twenty-first Week
after Trinity. October 24, 1915.

STUDENT LIFE IN LUTHERAN COLLEGES

Prov. 4:23-27.

DAILY BIBLE READINGS.

Monday, October 18—Prov. 4:10-19.
Tuesday, October 19—Prov. 4:20-5:2.
Wednesday, October 20—Job 36:1-12.
Thursday, October 21—Prov. 6:16-23.
Friday, October 22—John 8:31-38.
Saturday, October 23—John 7:14-18.

HINTS FOR LEADERS.

Opening and Closing Services from the Luther League Hymnal. Hymn 10. Psalm 1. Scripture: Prov. 4:23-27. Sentence prayers for struggling students. Hymn 51.

If possible have some college student or graduate relate experiences in social and religious life and tell of their student life in the schools they attended. Bring out the possibility of self-support.

Hymn 208.

Summarize discussions in REVIEW. Summarize discussions in Topics.

Have pastor close by an appeal for the consideration and attendance upon our denominational schools upon the part of our young people when they plan to attend college.

Hymn 119. Lord's Prayer. Benediction.

(Topic review by the Rev. Ira O. Nothstein, a College Church pastor.)

Student life is not only a great privilege but a great practical advantage. In our day a college education is almost a necessity in any walk of life. It certainly adds immensely to the chances which a person has in making a success of his calling. Some one has figured out that the college graduate has seven chances of success in his calling to one of the non-graduate. In a group of sixty-five graduates, whose homes and business relations are in the single city of New York, can be found eighteen bankers, fifteen leading railroad managers, ten manufacturers, ten merchants, seven presidents of chief insurance companies, and five conspicuous publishers.

But we are to speak especially of student life in Lutheran colleges. The Lutheran college offers to the ambitious youth all the advantages which the most elaborate secular institution has to offer, plus that distinctive religious atmosphere in which the student develops those virtues described in Proverbs 4:23-27. In other words, the Lutheran college trains the heart as well as the head. When we say that the Lutheran college has everything to offer which the most elaborate secular institution has to offer, we mean, of course, those things which are of real value. While the Lutheran college may not have all the latest fads and frills, it has those advantages which contribute most to the welfare of the student. Graduates of Lutheran colleges are found in every profession and walk of life. They are equipped to compete successfully with the graduates of any other institutions. The Lutheran colleges and universities of Europe, of which the American Lutheran colleges are the offspring, are the leading educational centres of the world. The Lutheran Church, born in a university, takes great pride in her institutions of higher education, and keeps them at the highest degree of efficiency in all essentials.

The 133 academies, colleges and theological seminaries of the Lutheran Church of America are located conveniently to all sections of the country. From the Atlantic to Pacific Oceans, from the Gulf of Mexico to the prairies of Canada, one may choose whatever climate or scenery pleases him best, and he will always find a Lutheran institution handy. Last year 14,047 young men and women were enjoying the privileges of student life in these Lutheran institutions. What a promising army of intelligent young Lutherans is being sent forth into the world each year; and what an increase in the number of leaders in the world's work this assures! But these graduates will not only be leaders in the secular work of the world, but, because of their religious training, also leaders in the work of Christ's kingdom in the world.

Because of the fact that these institutions are supported by the Church, the cost of tuition is reduced to a minimum. Therefore, looking at the matter from a purely commercial standpoint, the student is wise in attending a Lutheran college. Students having the ministry in view can also count on some support from the students' aid funds of the various synods, if they have no means of their own. On the whole, the cost of attending a Lutheran college is so small that the necessary means in most cases may be earned during the four summer months. Last winter quite a number of young men in one of our Western States were out of work because of unfavorable weather conditions in the lumbering region. They found on investigation that they could room, board and get their tuition at a Lutheran college, for the same price as their room and board alone would come to in the city boarding houses; and so they wisely attended college until they could go back to work.

Above all remember this, that it is not wise to graduate from college with a debt. Better earn the money for each term before hand, if you have not already saved up sufficient money to go without borrowing. Better earn your way through college by doing janitor work, school teaching, book selling, tutoring, or any one or more of the hundreds of ways that suggest themselves to the ambitious youth, than to borrow the money. It may take a few years longer to get through the courses, but the experience gained during those extra years of hard work will amply repay the time spent. When you get through college or seminary you should be unencumbered, so that you can take hold of any work that needs to be done. If you do have a debt, and enter some occupation where the salary is small, the world will not understand your sacrifice nor come to your aid if you cannot make ends meet so as to meet the notes coming due on your school debt. The world is not waiting to receive with cordial appreciation the self-sacrifice of those who come with

fine ideals to help their fellow men. If you go to the wall financially, the world will simply call you foolish and pass on, for the world is yet far from practising or even understanding the ideals of Jesus Christ.

Because of this there is all the more need for more strong, cultured, consecrated Christian men and women; and these are nurtured in our splendid Lutheran colleges. May the army of young people enjoying the student life in these our alma maters increase largely this fall!

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Reformation Day. October 31, 1915.

THE OPENED BIBLE

Rev. 10:2.

DAILY BIBLE READINGS.

Monday, October 25—Deut. 17:18-20.
Tuesday, October 26—Josh. 1:6-9.
Wednesday, October 27—Ps. 119:9-16.
Thursday, October 28—II Tim. 3:14-17.
Friday, October 29—II Pet. 1:19-21.
Saturday, October 30—John 5:39.

HINTS FOR LEADERS.

Instrumental music. Hymn 60. Psalm 46 (read responsively). Gloria Patri. Hymn 43. Scripture lesson: I Pet. 1:22-25. Prayer.
Alto solo, "Come unto Me," Huhn.
Address by leader. Hymn 140.
Address, "Luther and the Translation of the Bible" (ten minutes). Address, "The Place of the Bible in the Lutheran Church."
"Festival Te Deum," Dudley Buck, (choir).
Address, "The Bible in American Life" (ten minutes). Hymn 20. Lord's Prayer.
Announcements. Hymn 135. Doxology. Benediction.

(Topic review by the Rev. F. H. Meyer.)

We speak of the centuries immediately preceding the time of the Reformation in Germany as the Dark Ages, for then superstition was rampant, idolatry was practised in nominal Christendom, immorality was condoned and practised by priest and people. The Holy Spirit had departed from the hierarchy of Rome, for Rome had banished from her altars and pulpits and from the homes of her subjected people the only means by which the Holy Spirit infuses light and life into sin darkened souls, the Holy Scriptures.

Rome had extinguished the light of the Bible by placing a tradition above the authoritative Word and her arbitrary decrees and commands above the revealed Will of God.

Even the parts of the Bible still occasionally read in the churches, such as the old Epistle and Gospel lessons, were a closed book so far as both laity and most of the clergy were concerned, for they were locked unto the understanding by a language foreign to the people and therefore unintelligible. Rome was actually murderously hostile to every translation of the Word in the vernacular, lest the people should read and think for themselves. Pope Nicholas I as early as in the year 867 cited the Slavonic missionaries Methodius and Cyrillus to Rome and called them to account for using the language of the people in divine service.

Pope John VIII forbade the use of the Slavonic language in all religious services in a letter to Methodius written 879.

When Duke Wratislav of Bohemia petitioned Gregory VII, A. D. 1080, for permission to use the language of his people in the services, Gregory answered this could not be granted, for it has pleased Almighty God, that in some places the Divine Writings should remain unknown lest they be despised if all should have the opportunity to know them, or, wrongly understood by the common people, they would lead to error.

The Council of Toulouse, A. D. 1229, decreed that the laity should not be permitted to have the books of the Old and New Testaments in their possession. The Council of Tarrakona, A. D. 1234, passed this decree with reference to the Romance translation of the Old and New Testaments, "Whosoever possesses such shall, within eight days after the publication of this decree, deliver them up to the bishop to be burned. Whosoever does not comply with this decree, be he of the clergy or laity, shall be suspected of heresy." (Reminds us of the burning of the Book in the Philippine Islands a year or two ago.) Archbishop Berthold, A. D. 1486, forbade the printing and distribution of a German translation of the Bible on pain of excommunication, saying such translation is a profanation of holy things, the German language is not adequate for the transmission of deep religious truths, the uncultured can not understand the Holy Scriptures.

In the year 1383 at the Synod of Oxford Wycliffe was accused of heresy because of his English translation of the Bible and in 1408 a third synod forbade every translation of a Biblical text into English without permission of the bishop or of a provincial synod. Do we marvel, then, at the stygian darkness of the Middle Ages, at the superstition and degradation of the Church and people?

The Bible closed mean the source of light from on high cut off. Where there is no light there can be no life.

But God hath no pleasure in the death of a sinner, nor does he wish Christ to have died in vain. He knew that without the free proclamation of the Gospel, the glad tidings of salvation, no sinner could be converted nor saved by the blood shed for his redemption.

So God put it into the hearts of Luther

(*Continued on page* 42.)

The Junior Luther League

REV. ARTHUR T. MICHLER, PHILADELPHIA, PA.

Take Up the Work

With the coming of September the Fall work of the Church begins. This applies to all of its activities and certainly includes the work of the League. To the Leaguers already organized we wish a happy and prosperous year. Begin the work with vim and energy; for surely a rest from active work should fill every Leaguer with zeal for larger and better things.

For Our Boys and Girls

To you who again begin your studies in the schools we wish abundant success. Now that you are off to school and will have your minds more on your studies, let no opportunity pass by to invite that boy or that girl to your League and Sunday school, especially if they attend nowhere. In this respect you can be of real service to God and the Church. In this way you will help to build up the League and your class in Sunday school. Always keep your eyes and ears open that you may be of service when the time comes.

A Worthy Example

For comprehensiveness of achievement and efficiency in work done, it is difficult to find a Junior League to compare with that of Grace Lutheran Church, North Side, Pittsburgh. The report of the superintendent, which appeared in the Pennsylvania news column of the REVIEW in the August issue, shows what can be done when a superintendent, with consecrated energy and a wide vision, takes hold of a Junior League. It will repay every Junior superintendent to read that report. It will also be stimulating. Things can be done with our boys and girls if we want them done. What we need is not members for prospective Leagues—these we already have—but interested and consecrated men and women to lead. May the time soon come when all of our Lutheran boys and girls will be enrolled in League organizations, designed to meet their own particular desires and needs.

Topics for October

October 3—"Paul Is Called to Macedonia." Acts 16:1-13.
October 10—Missionary Program. Suggested topic, "Our Family Reunion in America."
October 17—"Paul's Work in Macedonia." Acts 16:14-18.
October 24—"Paul's Imprisonment in Macedonia." Acts 16:19-40.
October 31—Reformation Day Program.

Our Missionary Topics

The suggested missionary topics which have been printed in the REVIEW have been, to a large extent, those suggested by the General Literature Committee of the Women's Missionary Conference of the United Synod South. In this issue, however, only the subject is suggested. If additional material is desired, address the Literature Headquarters of the Women's Missionary Society of the General Council, 805 Drexel Building, Philadelphia, Pa.

OCTOBER 3.

By Mrs. M. Haller Frey.

The Story Told—Paul and Silas, continuing their missionary journey, came to Derbe and Lystra and there they found Timotheus, a disciple of Jesus, whose mother was a Jewess and his father a Greek. This man was well spoken of by the rest of the brethren that were at Lystra and Iconium, so Paul took him with them and went through the cities, preaching and teaching Jesus to those who did not believe in Him. Churches were established in the faith and their numbers increased, day by day, and many were brought to their Saviour. Going about from place to place throughout Phrygia and the region of Galatia, until they finally came to Mysia and attempted to go into Bithynia, but, being forbidden by the Holy Spirit, they passed by Mysia and came down to Troas.

At night a vision appeared to Paul; there stood a man from Macedonia, a Gentile, with outstretched arms, pleading for help. "Come over into Macedonia and help us," he cried. After Paul had seen this vision he immediately endeavored to go to Macedonia, so leaving Troas they came straight through to Samothracia and the next day to Neapolis. The following day they went to Phillippi, the chief city of that part of Macedonia, and rested there for a few days. On the Sabbath day they went out to the river side, where it was the custom to have prayer, and there they sat and spoke to the women who were gathered there, no doubt telling again the wonderful story of Jesus and His love.

Scripture References—Acts 15:41, Acts 10:30, Acts 14:6, II Cor. 2:12, II Tim. 4:13, II Cor. 2:13, II Tim. 1:5, Acts 6:3, I Cor. 9:20, Phil. 1:1, Phil. 1:6, Gal. 5:14.

Main Lesson—When Paul finally understood just what the Lord wanted him to do, he did it, immediately. We, too, should be guided by Him.

Practical Thoughts—When the cry comes for help, how few of us respond. If we would be guided by Him, we must follow hard after Him. It may be a long way before we find just what the Master would have us do, but waiting sometimes proves better than working. How soon the Gospel would be known to all if we would be ready to answer the call for help.

Suggestions—One of the older boys or girls might tell just where the cities mentioned in the lesson are located; another might tell something about the different cities. It would help bring the events nearer home.

Suggested Topics for Original Essays—"The Macedonians of the Present Day," "The Christian Church of Today at Macedonia."

OCTOBER 10.

"Our Family Reunion in America."

Use regular form of League program including the Scripture and hymn memory work. Have one of the members prepare a suitable prayer in advance and read it at the meeting.

Suggested Scripture reading: Rom. 10:1-15. Use the hymns "My Country 'Tis of Thee," "Christ for the World We Sing" and "The Church's One Foundation." Recitation can be used by one or more members of the League by assigning a stanza to a different member:

America the Beautiful

O beautiful for spacious skies,
For amber waves of grain,
For purple mountain majesties
Above the fruited plain!
America! America!
God shed His grace on thee,
And crown thy good with brotherhood
From sea to shining sea!

O beautiful for pilgrim feet,
Whose stern, impassioned stress
A thoroughfare for freedom beat
Across the wilderness!
America! America!
God mend thine every flaw;
Confirm thy soul in self-control,
Thy liberty in law!

O beautiful for glorious tale
Of liberating strife,
When valiantly, for man's avail,
Men lavished precious life!
America! America!
May God thy gold refine
Till all success be nobleness,
And ev'ry gain divine!

O beautiful for patriot's dream
That sees beyond the years
Thine alabaster cities gleam
Undimmed by human tears!
America! America!
God shed His grace on thee,
And crown thy good with brotherhood
From sea to shining sea!

—K. L. Bates.

Questions to be answered and read by different members of the League:

1. Why do we believe in Home Missions?
2. What do we mean by Home Missions?
3. Where in the United States is the Home Mission need the greatest?
4. What makes the need so urgent?
5. Who are the men of your Synod responsible for the work?

Reading:

The Social Aspects of Home Missions

Is all of Home Mission work summed up in hunting unchurched persons and in securing their membership in Christ's Church, and in a local congregation? Is it only a matter of starting new congregations and finally erecting a new church building? NO! In this branch of the activity of the Church as in every other, the Word of God has free course and is multiplied, its blessed influences reach out to create or revive a wide variety of social interests, a multiplied number of new spheres in which it proves its truth and power.

For instance, examine the history of our English Home Mission work in this country and note that alongside of the story of struggle, and strain in the local congregations, there runs an ever-enlarging story of new academies, of new colleges, of new seminaries. All these became necessary as Home Missions expand and establishes its operations in city, town and hamlet.

Again read the story of individual missions in certain sections of our great cities, in certain towns of the Northwest, in certain country districts of the newer States and mark how their coming establishment and growth transformed the very atmosphere and affected general social conditions in homes, in schools, and in the community at large.

Read the story of the great Northwest and note how it was a Home Mission notion and a Home Mission passion that really put in motion the forces which made those mighty Empire States a part of our nation.

The social emphasis of the Gospel stands in danger of being misunderstood in these days, and therefore in grave danger of being wrongly applied. Nevertheless we would submit that the spirit of the times demands that we pay especial heed to this phase of our Home Mission work so that we may come to have not only an understanding of its many lines of influence, but a well planned and well manned way of applying our knowledge to the local needs in each case.

Immigrant, Negro and Indian, mountaineer and city stranger, Oriental and European, country needs and city problems, family and community, education and government, labor and capital, children and women—all these and many more problems often seem to have little or nothing to do with Home Missions. The truth, as we are coming to see it, is that the final settlement of each and every one depends in large measure upon the enthusiasm, liberality and wisdom with which the Church of Jesus Christ in America attacks her Home Mission task.

The Lutheran Church has a larger share in this Gospel conquest than she has yet begun even to imagine.

The moral for us is AWAKE! To Study! To Prayer! To Action!

Recitation:

Keep Heart!

The King and the kingdom are coming,
Though long has the waiting-time seemed;
And oft, to the eye of the watcher,
A light in the distance has gleamed,
But only to go out in darkness,
And leave the heart sad as before:
Be patient a little while longer;
The waiting-time soon will be o'er.

The crown is a thing of the future,
The glory will yet be revealed;
The royal gift has not gone by thee,
For Jesus His promise repealed.
Be faithful a little while longer:
The night must give place to the day;
The King and the kingdom are coming,
And for their arrival we pray.

Our prayer is the prayer of the ages,
Which Jesus Himself taught to men;
And thus He is pledged to performance,
Without telling all about when.
So, praying, and hoping, and working,
In faith to each other we cry:
"The King and the kingdom are coming!
Keep heart; for the Lord draweth nigh."

—Charles H. Gabriel.

Select some interesting news notes from your Synodical Home Mission Magazine and have members read them, the superintendent making whatever explanations necessary.

October 17.

By Mrs. M. Haller Frey.

The Story Told—While Paul with Silas and Timotheus were speaking to the women by the river, Lydia, a woman who supported herself by selling purple to the people in the city of Thyatira, heard them.

The Lord opened her heart and she listened to the things spoken by Paul. She learned to know Jesus, her Saviour, and she, with her whole family, were baptized by Paul.

She invited the three men to abide in her home during their stay in the city.

Afterward, as they were going to pray, a certain girl met them, a girl in whom an evil spirit made his home. She was the slave of wicked men, who profited by her evil doing. She followed Paul and the rest of the men, crying "These men are the servants of the most high God, which show unto us the way of salvation." This she did for many days, until Paul, being sorry for her, turned and said, "I command thee in the name of Jesus Christ to come out of her." Then the evil spirit departed from her at once.

Scripture References—Luke 24:45, Gen. 19:3, Mark 1:25, Mark 1:34, Mark 16:17, Luke 24:29, Luke 5:29, Heb. 19:21, I John 5:10, John 6:47, Acts 19:24, Judges 19:21.

Main Lesson—Lydia was not content for just herself to know the Gospel, but her whole household were baptized with her. How ready the people were to hear the good news of the Gospel. Even though possessed with an evil spirit, this girl recognized the servants of the most high God. Just as the name of Jesus drives out the evil spirit, so the same name drives out the evil from the hearts of men.

Practical Thoughts—Let us be sure that our whole household becomes acquainted with Him, and not only ourselves. Like Lydia, we are always glad to have His servants abide with us. We all, like this girl, have evil within us which can only be driven out through the name of Jesus. Even in our present day, evil men profit by the weaknesses of others. Whatever we do, let us always do it in the name of Jesus.

Suggestions—Have some one give a short talk on uses of purple as given in the Old Testament. As this is a missionary lesson, have a few short sentence prayers for missions. Urge daily prayers for missions.

Suggested Topics for Original Essays—The evil spirits of the New Testament; The evil spirits of today; Helping Christ's ministers of today.

October 24.

By Francis C. Leupold.

The Story Told—Where in our topics can we find a more interesting character than Paul, and who can follow him as we have done in the past few topics without being able to pick from his life so many noble traits and to find in this man of conversion the true Christian spirit of remaining steadfast to our faith and never afraid to proclaim to the world that we are for Christ?

In our lesson today we see how when he had heeded the missionary call to Macedonia to help a sinful people, he, after laboring with the people, preaching to them and telling them how to pray, was subjected to a severe trial.

Here Paul and his helpmate Silas were accused of starting trouble among the people, of preaching contrary to the law of that land, and of urging disobedience to the law. They succeeded in arousing the multitudes against Paul and Silas and had them arrested, stripped of their clothes and had them whipped until their bodies were covered with great welts from the lashes of the whips. Then they were put into prison and the keeper of the jail was especially cautioned to be sure that they were carefully guarded, for fear they might try to escape or that their friends might try to carry them off. But Paul and Silas had no such intentions and were very obedient prisoners. In order, however, that they might not escape, the keeper of the jail put them in the stocks so they could not even move their feet.

When the night came Paul and Silas prayed and sang songs of praise to God, so that their voices were heard throughout the prison and to the ears of the other prisoners as well as to the jail keeper; it was very pleasing.

Then suddenly there was a great earthquake, so severe that it broke down the prison and all the prisoners escaped. The only ones who did not take advantage of the opportunity to escape were Paul and Silas. Now the noise of the earthquake and the falling of the walls of the prison awakened the jail keeper, who, when he saw what had happened, remembered that he had been told to keep especial watch over Paul and Silas, and feeling that they had escaped and that he would be severely punished, was about to kill himself with a sword when Paul, seeing what he was about to do, called to him and told him that he and Silas had not escaped. This greatly cheered the heart of the jail keeper and securing a lamp he went to Paul and Silas and began to talk with them.

Now the jail keeper had heard the prayers and songs of these two men and he realized that the message that they were preaching was the true religion and as he felt Jesus entering his heart, he said to Paul, "What must I do to be saved?" and Paul answered him by saying that he must believe on Jesus Christ and he and his whole family could be saved. The keeper replied that he believed and to further prove his belief he washed the sores of Paul and Silas caused by the whippings and at once took Paul and Silas to his own house, it still being night. So Paul baptized the keeper and went on his way to the house of Lydia, a follower of Christ, and here he met his believers of Macedonia, and after being comforted he and Silas went on their way to the next city to continue their missionary activities.

Scripture References—Ezra 7:26, II Cor. 6:5, Heb. 11:36, Acts 15:3, Matt. 18:3, Luke 22:32, Acts 3:19, James 5:19-20, Ps. 79:11, Zech. 9:12, Matt. 27:16, Eph. 3:1.

Main Lesson—That if we remain faithful and our trust is sufficiently rooted in that faith as it is in Jesus Christ, we will not weaken when trials come upon us, and that if we only have the patience and firm belief in our prayers God will always take care of us and always lift us out of places that to mere man may seem impossible.

Other Lessons—Do we not see how the patience and faith of Paul and Silas made it possible for them before the first night was over to win for Christ such a man as this jail keeper and his family? And who can tell how many converts this man and his family made in Macedonia after Paul and Silas left, for it was the seed that Paul and Silas sowed while in prison that spread to unknown territories.

Surely the pain experienced by Paul and Silas from the lashes were very light when com-

pared with the joy experienced by the conversion of the jail keeper. Who knows how many of the other prisoners who heard the prayers and songs of Paul and Silas were converted when they saw the walls fall and realized that it was a direct answer to their prayers? Are you in your own little way a missionary and are you willing to stand the trials of your faith if they come to you?

Suggested Topics for Original Essays—How do the trials of the missionaries of today compare with those of Paul? Do people of today who are converted make as good missionaries as Paul was? Tell what you know of the activities done in your location for those in the prisons in your section. Do they hear the prayers and songs from those who believe as did those in the Macedonia jail. What have you individually (not as a society) done to advance the missionary activities of our Lutheran Church in its great activities of home, foreign and inner missions?

OCTOBER 31.

Reformation Day.

Follow the usual League program. Scripture readings can be John 1:1-5, Mark 4:37-41, Matt. 16:13-20, Rom. 1:16, Heb. 4:12, 13, read by different members of the League. Use Psalm 46 and hymns "Glorious Things of Thee Are Spoken," "A Mighty Fortress Is Our God" and "I Love Thy Zion, Lord." Recitation of Psalm 126. Essays on the following subjects: "Luther's Parents and Home Life," "Luther's Boyhood" and "Luther Choosing His Profession and How He Became a Monk." Reading:

Luther at the Diet of Worms

The world's pomp and power sat here, at this diet, on the one hand; on the other one man, who stood up for God's truth, the poor miner's son, Martin Luther.

It was held in the year 1521, in the city of Worms. When Luther was ordered to appear at the diet, some of his friends tried to keep him from going there, fearing that his enemies would put him to death as they had put others to death who had preached the Gospel. Luther, however, put his trust in God, and said he would go and appear in the name of the Lord, even "if his enemies built a fire which should extend from Wittenberg to Worms, yes, and that would reach to the heavens." When, near the city of Worms, a letter from one of his friends was handed him ,in which that friend earnestly warned him not to enter the city. Luther boldly answered: "If there were at Worms as many devils as there are tiles on the roofs, yet would I go in." And he did go in.

After having received the Emperor's order to appear before the diet at 4 o'clock on the afternoon of the 17th of April, 1521, Luther, in a long and fervent prayer, sought the help of God, whose truth he was to confess. He was then led to the hall where the diet was assembled. When he was about to enter, an old general laid his hand on Luther's shoulder and said, "My poor monk, you have now a march and a struggle to pass through such as neither I nor any other captain has seen the like of in our hardest battles. But if you have the truth and are sure of it, go forward in God's name and fear nothing; God will not forsake you!" Luther entered the hall and now stood before the mighty men of the earth. There sat the mighty Emperor, and the princes, and the dukes, and the Pope's messenger, and others of high rank. There Luther stood, the miner's son, the poor monk, calm and full of peace, mighty in the Lord, the messenger of God's eternal Truth. About five thousand people were gathered in front of the hall and at the windows.

Luther was first asked whether the books, which lay near by, had been written by him. After the titles of the books had been read, he said the books were his. On being asked whether he would retract what he had written, he desired time to consider the question, since it was a question of faith involving his own salvation and the authority of God's Word. Time was granted him until the next day.

At 4 o'clock, on the afternoon of the following day, Luther was again brought before the diet to give answer to the question whether he would retract what he had written. In a speech which lasted two hours he set forth the doctrines contained in his books. He then with great firmness gave this answer: "Unless I am convinced by the testimony of the Word of God, or by clear and overpowering reasons, and as I cannot submit my faith to the Pope nor to the councils, which have often erred and contradicted themselves, and as I am bound in conscience by God's Word, I cannot and will not retract anything, for it is neither safe nor right to do anything against conscience." And then, with great force, he added those memorable words: "HERE I STAND; I CANNOT DO OTHERWISE; GOD HELP ME! AMEN."

This powerful speech, so full of faith, made a deep impression, and many were gained for the truth. The Pope's people, however, were fierce with anger and begged the Emperor to take back the promise of safe conduct which he had given Luther. But the Emperor would not break his promise and told Luther to go back home, protected by his safe conduct, within twenty-one days.

Brief questions to be answered in written form on the Reformation:

1. What was the Reformation and when did it occur?
2. What brought it about?
3. What made it successful?
4. What has it given us?

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According to the last census of Mysore, India, only three hundred girls under ten years of age were found married. In 1891 there were eighteen thousand such marriages, and in 1911 seven thousand one hundred and thirty. Christian missions have had a great part in bringing this to pass.—The King's Own.

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Keep the soil of life soft, its sympathy tender, its imagination free, or else you lose the elementary quality of receptiveness, and all the influences of God may be scattered over you in vain.—F. G. Peabody.

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"Kindness is catching, and if you go around with a thoroughly developed case your neighbor will be sure to get it."

"Increased League Activity."

REV. LUTHER M. KUHNS.

A POEM in stone! This is what might be said of St. John's Evangelical Church, Oshkosh, Wis., of which Rev. W. C. Stump is pastor. This church is finely located and is a beautiful building. Here on August 17, 18 and 19 the seventeenth annual convention of the Luther League of Wisconsin was held. The theme of the convention was "Methods." The opening address was delivered by Dr. Elmer F. Krauss, president-elect of the Chicago Lutheran Theological Seminary, Maywood, Ill. This convention was practically the reorganization of the Wisconsin State Luther League. It was a splendid convention, both in its spirit and the work accomplished. The papers and addresses were of unusual merit. The Oshkosh Luther League was a very delightful host and one of the pleasant features was the outing and supper at Menominee Park. One of the busiest pastors in Wisconsin, though nearly swamped with his work, took time to attend the convention, and said he thought it was worth while.

The conventions of the State Leagues this year have been unusually good. Of one of the conventions an officer writes: "The convention was one of the best in the history of the organization. The spirit was fine, the program timely, the speakers excellent; the conferences instructive, the hosts unusual; all of which made an ideal convention."

Another writes of this convention: "From every standpoint, it was the best we had ever had; in fact, I cannot remember a convention where there was so much optimism for the future of the League."

The president of another State convention writes that a striking feature of their convention was a rather strange one. He says: "The G. A. R. were having an encampment in the convention city while the State League was in session. On Wednesday evening and Thursday afternoon large parades passed the church. Each time we had the sessions stop for the Leaguers who wished to see the parade. All went out, and strange to say, no less than five minutes after the passing of the parade every one of them was back in the church giving attention to the work of the convention. This certainly shows the proper zeal and spirit of Luther Leaguers."

The president of another State League writes of the convention of that State: "We had a pretty good convention. There was a great deal of work done and much remains to be done for the State League. We expect to do something this year to push things. We are starting out by pushing the subscription to the REVIEW all over the State."

The president of another State League informs the General Secretary that the pastor of the church in which the convention was held tells him "the people thought the State Luther League convention was the greatest meeting of Lutherans ever held in their church and that it had stimulated the local activities immeasurably."

The president of another State League writes of their convention: "It gives me great pleasure to tell you of our last convention. This year's convention has been by far the biggest and best since 1909. The papers and addresses were above par and the enthusiasm shown by the delegates was by far the best we have seen in years. Many of the delegates wish that the program could have been three days longer. We had a large number of pastors present."

Yet another president writes of the convention of his State League: "Both as to attendance and program and enthusiasm, the convention was one of the best, if not the best, of the many successful conventions held by our State League. The spirit of the convention was one of earnestness and sincerity and a determination on the part of delegates and visitors to serve God more faithfully and take more active part in the Church and Luther League work in the future. I look for a very blessed and successful year for the League work of the State."

Expressions like these from the presidents of the various State Leagues are deeply significant. They indicate high tide in the affairs of the League, in Christian activities and spiritual development. The interest in the League is wide and deep and zeal and earnestness for the cause of the church was never stronger on the part of our young people. It has been the General Secretary's privilege to see some of the work of young people's societies recently in other denominations and the work of the Luther League, in fostering the spirit of loyalty, and stimulating Christian activity is second to none. It was my privilege to meet Bishop Bristol, who is the presiding Bishop of the Epworth League of the

Methodist Episcopal Church, and he told the General Secretary there was renewed fervor in the Epworth League. Certain it is that in our Luther Leagues there is a quickening of the members in a clearer consciousness of Christian faith, in fidelity to their own church, and an increase in usefulness as workers, each member striving to be a true witness for Christ and an efficient teacher of the Gospel.

Many of our Luther Leaguers this year are taking prominent positions as teachers in the public schools in various cities. They are to be congratulated and we are glad the church will have such intelligent and active workers in its midst.

The Luther League of Chicago has arranged for a track and field meet to be given at "Staggs Field," University of Chicago. This is to be conducted under the regular rules for amateur athletic meets. The point of eligibility is this: it is open to members of the Luther League that are affiliated with the Luther League of Chicago, and members must be in good standing in their respective Leagues. A number of entries have already been made.

The Illinois State League has a work committee which tabulates the activities of each of the local Leagues. This is something we would recommend to each State. The following is the last report of the Illinois State work committee furnished me. It will be found intensely interesting as showing the activities of the Luther League connected with the Illinois State League. Only the principal items are given.

One League reports two in the ministry; another, one. One League reports four students for the ministry; another League reports two students for the ministry and two other Leagues report one student for the ministry each. One League reports two in the deaconate. One League reports giving $35 annually to foreign missions; another, $45; another, $20 for inner missions; and another $25 for inner missions. Eleven Leagues report weekly devotional meetings; two Leagues report semi-monthly devotional meetings; two Leagues report three monthly business and social meetings; four Leagues report business, social and devotional meetings. Four Leagues report social meetings once a month. Ten Leagues report sick and flower committees; eight report personal work done; and one reports visiting the unchurched. One League paid $150 toward building a basement under the church; another has a missionary committee which is starting a library for the Luther League. This same League also sends members to visit the Old People's Home on Sunday afternoon to sing to the old people. It also sent Christmas presents to ninety children at their Children's Home last Christmas and this League in addition gives $100 annually toward the support of their church. One League is raising funds for a new church organ; another League is raising $200 for a church window; one League gives $50 toward the support of a foreign missionary; another League is supporting a native missionary in China and this same League gives $350 to inner missions. One League provides the decorations for the church for all special occasions. In the past year this League gave $70 for hymnals and $250 for electric lights for the church. One League takes literature and flowers to the hospital for the sick and contributes $15 a year to foreign missions and $40 toward local expenses. One League gives all its money to help the local church extension and another contributes toward church extension work, while yet another gives $100 to the local church, and still another pays $2.50 a month toward the current expenses of the church, besides having pledged $50 toward the building fund. Two Leagues sent two barrels each of clothing and books to a foreign mission. One of these same Leagues gives $5 yearly to the Church Extension Society, and in the past year gave $25 to the cause of Christian education. These are some of the items taken from this interesting report of practical work done by the local societies in the legitimate field of work of the local church.

Such a splendid showing as this is truly encouraging. It would indicate that the Luther League of America is fulfilling its mission of fostering the spirit of loyalty in our various young people's societies and stimulating them to greater activity in the church. Undoubtedly State work like this promotes the growth and increases the efficiency of the young people's society and helps them maintain and advance their objects, while they lose nothing of the spirit of the church by the study of her history, doctrines and usages.

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OTHER STATE REPORTS

Delayed reports of the Minnesota and California Luther Leagues will be printed in the next number.

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"Great principles should never be sacrificed for temporary victory."

Luther League Review

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IN THE INTERESTS OF
The Lutheran Church and Her Young People
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Editorial

Many of our congregations are over organized. There is an organization for every variety and every conceivable purpose. Usually they come as the expression of new interest and new effort to meet the Church's great complex task. The work under such conditions in a parish becomes abnormally large and bewildering. Evidences are found in many quarters today of what appears to be a wise readjustment. There is a distinct movement toward simplicity and efficiency which manifests itself in intensive rather than extensive effort. Ministers have begun to feel the strain of directing and enthusing the innumerable Church societies and the faithful few in most congregations upon whom the routine labor falls are appreciating the fact that their services is most effective when required for the minimum of organization.

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Over organization has apparent disadvantages, when a congregation undergoes a change in pastorates. One pastor will introduce a number of societies to meet temporary needs. They are designed in accordance with his personal ideals and his own administrative ability. When a new pastor comes, there is unsettlement and dislocation of these numerous organizations because of an embarrassing inheritance of societies which the new pastor, because of his personal equation, is unable to use, adapt himself to, or whose value he fails to appreciate.

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Each congregation, however, possesses forms of organization that are of permanent utility and are indispensable auxiliaries to the congregation. As for example, the Sunday school. There is an organization of long standing and generally accepted with a distinct claim to the interest of the pastors and church workers everywhere. It is simple in form; it possessses the power of adaptability to all congregations and in all kinds of places. A pastor removing to a new pastorate is often glad to find this organization ready for him and he is familiar with its working.

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It has a most honorable history. Its creation came as the result of the recognition of a real need. It seeks to bind the young people closer to the Church, by means everywhere recognized and commended. Its purpose has not been to raise money or to provide entertainment. It is distinctly a working organization with educational and spiritual aims. The early enthusiasm may have somewhat abated; the zeal of some of its first friends may have run out, but the Luther League has gained the confidence and good will of the Church. It retains it today. In the hands of capable and devoted leaders, it deserves encouragement and consideration in every congregation.

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Ministers sometimes make the mistake of thinking the League will run itself and do its work without their care or direction. This is more than they have any right to expect. With a little effort on the part of the pastor, the League can do much to bring out and develop the latent talents of our young people. Its form of organization with its Topics will interest them in the missionary and general activities of the Church. It will foster the spirit of loyalty

and materially aid in keeping the confirmants loyal and true to their confirmation vows. It ought to be recognized and supported as an agency capable of rendering valuable service on the side of a Church's life that is of supreme importance. There has never been a more urgent call for systematic effort on the part of the Church for the protection of our youth and for bringing them into helpful relationship in the Church. The temptations and privations under which multitudes of our young people earn their living and help to support their families constitute an opportunity and an obligation which the Church may not neglect. Wherever the League has been faithfully and intelligently administered, it has demonstrated its practical value in winning and retaining the young people to the Church. Wise and devoted leadership in many communities has made it a power for measureless good. Multitudes of self-respecting young people owe a great debt of gratitude to the organization for friendship and encouragement they have received through this instrumentality. There are men and women in our Church today the story of whose lives would have been very different had it not been for the League and its services. The Church cannot fail to recognize the value of its own denominational society. We say these things because we feel that a wider recognition and encouragement of the League would insure interest and opportunities the recognition of which would be far more to advance the Church's growth and integrity than a great many of those instrumentalities which have been forced to the front to occupy the attention of people. The Luther League in the more than a quarter of a century of its history has been a training school for the laity of the Church and its loyalty has never been open to question. We look upon it, and we think rightly so, as a permanent auxiliary of the Church as truly such as the Sunday school or the missionary society.

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Two classes of men suggest the question, "Shall we be pessimists or optimists?" In the common relationships of life the climate of an inspiring summer's day puts more of the fire of hope into the veins than an atmosphere that is cloudy and luggy. The fire of hope stirs a body to sacred cheer. We recall Tennyson's remark spoken out of his comparatively quiet life saying, "Life is not an idle ore, but iron dug from central gloom." It is well that the issues of our lives be carried forward by kindred enthusiasm and a passionate devotion. We might recall the story that is related about Francis of Assisi. "When Francis of Assisi heard that he was near his journey's end, he stretched out his hands with indescribable joy, saying, 'Welcome, Sister Death!' Then he began to sing, and sent for Brothers Angelo and Leo. On their arrival they were made, in spite of their emotion, to sing, and from that day the house rang unceasingly with songs. Even through the night he would sing one of his favorite songs, and when wearied out he would beg them to go on." The common duties of life that are blazed with ardor, and that encourage the smouldering energies of others, stir the heart and help us to remember that God is faithful even in our testing times. In this connection we recall a verse that is worth remembering:

"Though through the day the lowering clouds may hover,
And hide the sunshine from our longing sight,
Look up, my soul! The storm will soon be over,
'At eventide,' we're told, 'there shall be light.'"

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TWELFTH CONVENTION OF THE LUTHER LEAGUE OF AMERICA

This convention will be held in Toledo in 1916. The general committee on arrangements at Toledo have selected as the dates for this convention August 15, 16 and 17. All the sessions of the convention, except the grand rally, are to be held in St. Lucas Church, Rev. Hugo Hamfeldt, pastor. This is the largest Lutheran Church edifice in Toledo and there is a fine parish house connected with the church. The general committee have secured an option on the terminal auditorium for the grand rally on the night of August 17. While the terminal auditorium is not a regular modern auditorium, the committee on arrangements at Toledo find that it is the only place in the city where an audience of 3,000 can be seated. The local committee are arranging for a social feature on August 18. From time to time information regarding the convention will appear in the columns of the REVIEW.

LUTHER M. KUHNS,
General Secretary.

Our Churches and Institutions

In Some of Our Large Cities

PHILADELPHIA

—The cornerstone of the new building of the Church of the Redeemer, at the corner of Mascher and Tioga streets, Rev. August Greve, pastor, was laid with appropriate services on the afternoon of Sunday, August 8.

INDIANAPOLIS

—Rev. W. W. Criley, D. D., recently resigned his pastorate near this city on account of failing health, after having celebrated recently his fiftieth year in the ministry.

READING, PA.

—Trinity congregation, Rev. N. R. Melhorn, pastor, will have two young men in Muhlenberg College this fall. They both completed the classical course of the Reading High School and were graduated with honors, one being valedictorian of the class. They enter the college with the view of preparing for the ministry.

NEWARK

—In its issue of August 7 the Newark Evening News prints an interesting account of "Inner Mission Activities' of the Lutherans of this city. The secular dailies of this city have recently noticed with favorable comment several items of the Lutheran Church's work.

ERIE

—In the great flood resulting from a cloudburst which visited this city on August 2, devastating about 300 homes, drowning 35 persons and destroying $3,000,000 worth of property, about 40 of the families affected are Lutheran, 30 of these being identified with St. John's Church. A number of the flood victims will be dependent upon charity for some time to come. Sister Emelia, of St. John's parish, has given and is still giving invaluable service in taking care of the unfortunate.

GENERAL

—The General Council of the Evangelical Lutheran Church in North America will hold its thirty-fifth convention at Rock Island, Ill., beginning Thursday, September 9, 1915. A number of important questions are to be considered at this session of the General Council, and their settlement is sure to have a far-reaching effect upon the life and activity of the Lutheran Church in America.

—Luther Inn, at Mason City, Iowa, which until recently has been managed as a private hospice, has been placed under the control of an association organized for the purpose.

—Ground is to be broken this month for the new main building for Gettysburg Academy. The building and equipment will cost $50,000.

—Mrs. C. L. Brown and her three sons, of the Lutheran Mission in Japan, have arrived at Salem, Virginia, for an extended stay in this country.

—After a long illness, Rev. J. Mellander died at Omaha, Neb., where he was serving as housefather of the Deaconess Institute. Rev. Mellander was sixty years of age. He was the father of Miss Mae Mellander, missionary in Porto Rico.

—Seven pastors who delivered addresses at a missionary festival at Waterloo, Iowa, had all been members of the church in which the festival was held.

—The Missouri Synod has established a "Lutheran Bureau of Information" in the Texas District for the purpose of helping Lutherans who colonize in that State to find localities where their Church is established and at the same time to protect them against the wiles of the dishonest land dealer.

—Rev. J. Aberly, D. D., missionary at Guntur, India, reports that when the schools were reopened after the summer vacation two hundred students applied for admission, but that only one hundred could be received. All the colleges have their rooms crowded. Fourteen new students were admitted into the General Synod's seminary.

—Prof. Alfred K. Heckel, a Lutheran layman, has been elected dean of Lafayette College, Easton, Pa.

—Mr. Torgny Carlson, a graduate of the University of Minnesota and a member of Grace Church, Minneapolis, has been appointed registrar of the University of Arkansas.

—The Lutheran prints the following report from Nazareth, Pa.: "The efficiency of the scriptural financial method as expressed in the every-member canvass and the weekly offering for both local and general church work received an additional proof in the results of its inauguration in St. John's Church of this place. Under the leadership of Pastor M. M. Dry and the Rev. C. K. Fegley 20 teams were trained for the work and commissioned at a Sunday morning service. They completed the canvass in one afternoon and reported at the evening service: 475 people were interviewed; 430 pledged weekly offerings for current expenses and 387 toward benevolences. A total of $2,248.48 was pledged for the local work and $452.09 for benevolences. This represents an increase of 55 per cent. in current funds and 281 per cent. increase for the benevolent contributions. Only 75 per cent. of the membership contributed anything last year. This year 90.1 per cent. will assist in the work of the church.

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In addition to the above encouraging material results there was a great spiritual gain, of which the regaining of 78 per cent. of the lapsed members of the congregation is one indication."

Why should not every church have a corps of trained workers doing work of this general character, and personal evangelistic work among the unchurched people of the community, every week in the year? It could, as well as not.

—Dr. F. V. N. Painter, professor of education at Roanoke College, has just completed a revision of his "Introduction to American Literature." It is interesting to note that Dr. Painter's thirteen books are maintaining their place as good sellers in the face of strong competition. The sales of his various books have aggregated considerably over a quarter of a million copies, a record probably unequaled by any other author of text-books in the South. Several of his books are now on the adopted lists for use in the public schools in many States. His "Introduction to American Literature" has been embossed for use in schools for the blind. Dr. Painter's "History of Education," which was the first book of its character in this country, has had the largest sale of any of the International Educational Series, constituting sixty-five volumes, and edited by Dr. W. T. Harris, former United States Commissioner of Education. The "History of Education" has been translated into Japanese and has had a wide use in the schools of Japan.

—Rev. Robert L. Patterson, of Salisbury, N. C., has accepted a call to become pastor of the St. Mark's Church, Atchison, Kan. Rev. Patterson expects to take up his work in Atchison about the 17th of October.

—Mrs. Virginia Elizabeth Smith died at her home, Strasburg, Va., July 21. Mrs. Smith was the widow of Rev. L. L. Smith, D. D., pastor at Strasburg until his death four years ago, and once a member of the executive committee of the Luther League of America. Mrs. Smith was the mother of Rev. Charles J. Smith, D. D., pastor of Holy Trinity Church, New York.

—Rev. F. O. Hanson has resigned the field secretaryship of the Swedish Augustana Synod. Rev. C. O. Morland has been elected to succeed him.

—On July 25 Rev. J. R. Dimm, D. D., LL. D,. retired from a pastorate of thirty-one years at Shamokin Dam, Pa., and from the active ministry after a service of fifty-six years. Dr. Dimm is eighty-five years of age.

—Hon. Lewis Larson, of Sioux Falls, President of the Luther League of South Dakota, and a member of the Executive Committee of the Luther League of America, is assistant city attorney of Sioux Falls.

—Rev. F. C. Longaker, Ph.D., Springfield, Ohio, has accepted the call to the chair of Greek and history in Lenoir College.

—The Walther League, the organization of young people's societies of the Synodical Conference, held its twenty-third annual convention in Los Angeles, Cal., in July.

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Luther League

Conducted by I. S. RUNYON

SEND IN THE NEWS—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

Luther League of America

Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and District of Columbia.

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NEW YORK

NEW YORK DISTRICT

—Rev. H. F. Mueller, Ph. D., who recently resigned as pastor of the Church of the Holy Comforter, High Bridge, was presented by the Luther League with a silk umbrella, and Mrs. Mueller was presented with a cut glass bowl.

ALBANY AND SUSQUEHANNA DISTRICT

—A Luther League has been organized in the church at Argusville. Miss Florence Shafer is president. The League is preparing for the season's work, one feature of which will be a devotional meeting at which the Luther League Topics will probably be used.

NEW JERSEY

—After the Young People's Society had spent considerable money on improvements of their room in the basement of the church building a violent storm so severely damaged the foundation of the building of Zion's Church, Rahway, as to unfit the room entirely for use, and endanger the entire building. Rev. A. Leonardi is pastor.

PENNSYLVANIA

PITTSBURGH DISTRICT

—The Luther League of St. John's Church, New Castle, recently gave a reception to the new church members received at Easter and Pentecost, which was a decided success and no doubt will be an annual affair as the result. The attendance at both devotional and business meetings are very good.

The Junior League is progressive very nicely. As an extra feature the Juniors had a two weeks' outing, camping along the Nishannock River, two Seniors being in charge. About twenty-eight Juniors composed the camp and they certainly enjoyed the outing. On each Sunday services were held, the Junior Topic being the basis of discussion or address. The success of the camp goes far toward assuring its adoption as a permanent feature of the Junior League work.

UPPER LEHIGH VALLEY DISTRICT

—A sectional Luther League rally was held Tuesday evening, August 31, at St. Luke's Lutheran Church, Freeland, Pa. An address of welcome was made by the pastor of St. Luke's, Rev. Roth. The response was made by the district president, Mr. Elias Stuffer. Addresses were also made by Mr. Henry C. Kraft, of Muhlenberg College; Rev. Heldt, of Conyngham, Pa., and Mr. John Schroeder, ex-district president.

YORK DISTRICT

—In connection with the services at the dedication of the remodeled Messiah Lutheran Church, York, Rev. J. H. Keller, pastor, a special rally service was held by the Luther League.

OHIO

—St. Paul's Luther League of Newcomerstown, under the supervision of Miss Eliada Lieser, took charge of the mid-week prayer services during June and July while the pastor, Rev. Kramer, was taking his vacation at the expositions in California.

—On Sunday, August 8, a Luther League was organized in St. Paul's English Lutheran Church, Marion. The following officers were elected: Ira C. Moser, president; Mrs. Thornton Shaw, secretary; Mrs. C. P. Wohl, treasurer. Organization was effected with fourteen charter members, the attendance so far being nearly 100 per cent. New members are being added gradually as the church membership becomes acquainted with the work and purpose of the League. Great hopes are entertained for the future of the League.

INDIANA

CENTRAL INDIANA DISTRICT

—St. Mark's Church, Batesville, has subscribed, through Mr. Whitney R. Spiegel, the president of the Central Indiana District, for thirteen additional subscriptions to the LUTHER LEAGUE REVIEW. This is one of the results of the every-member canvass for LUTHER LEAGUE REVIEWS, started in Indiana through its State president, Mr. O. C. C. Fetta.

—The Luther League of Coesse Church, Coesse, Rev. H. A. Ott, D.D., pastor, organized last January with seventeen members, now numbers forty members. The society has recently applied for membership in the Luther League of Indiana

—The Indiana State League is pushing a campaign to increase the circulation of the REVIEW among its members.

—The League of Huntington has applied for membership in the State League.

—The Luther League of Otterbein reports a growing attendance at devotional meetings.

—The members of the Luther League of Bethany Church, Batesville, have undertaken to raise $250 toward the final payments of the debt on the new church.

—The Junior League of the same Church paid $50 towards a window in the new church.

—The League of St. Mark's, Indianapolis, gave a very successful lawn social at which $34.05 was cleared over expenses.

CENTRAL DISTRICT

—The Central Indiana District Luther League will hold its fall convention on October 3, in St Mark's Church, Indianapolis, Rev. L. W. Sifferd, pastor. Among the speakers are to be: Rev. M. L. Stirewalt, of Frankfort, and Rev. D. R. Honn, of Indianapolis.

KANSAS

—The young people of St. Mark's Church, Emporia, under the direction of their Luther League, gave a picnic July 16 for the Lutheran students from over the State who are attending the Summer Normal School. Between seventy-five and one hundred enjoyed the occasion.

—A Girls' Junior Luther League and Club and a Boys' Junior Luther League and Club have been organized at Salina, Rev. B. R. Lautz, pastor. The Junior Leagues have had only two meetings, but they are planning for future usefulness.

—The society of the Lutheran Church at Topeka, Rev. M. F. Troxell, D. D., pastor, has taken a share in the church improvement plans to be completed this summer and fall.

NEBRASKA

—The Luther League of Kountze Memorial Church held a series of informal picnics in place of the business meetings during the summer months.

CANADA

—A Junior League was organized in St. Paul's Church, Galt, on May 16, and several very enthusiastic meetings have been held. The following officers were elected: President, Russel Meyers; vice-president, Clarence Reinhart; secretary, Arthur Leutwein; treasurer, Sherman Erison. Devotional, membership and so-

cial committees were also elected. The officers are busily mapping out plans for a successful future. Devotional meetings are held weekly and business meetings monthly. This League was represented by the only Junior delegate present at the recent convention of the Canada Luther League in Berlin, Ont.

SOUTH DAKOTA

JAMES RIVER VALLEY DISTRICT

—The six Leagues of the James River Valley District held a union picnic at Pickerel Lake, near Waubay, on July 31. Nearly 300 Leaguers were present. A short devotional service was held, dinner was served and a delightful social time enjoyed.

INDIA

—Rev. Carl L. Wolters writes from the Harpster Memorial Rest House No. 1 at Kotagiri in the Nilgiri Hills, India, to his Luther League supporters in Buffalo that, although the time for his year's furlough is past, he is still in India and will probably have to remain there until October, possibly longer. His first delay was due to his having to administer the estate of the late Dr. Isaacson and a further delay was made necessary because of a shortage in missionaries and his volunteering to do relief work.

—♣—

President Wilke, of the New York State League, has appointed the following standing committees:

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LUTHER LEAGUE TOPICS

(*Continued from page* 28.)

and his fellow reformers to proclaim the sole authority of the Holy Scriptures, they alone being the source of true faith and the norm of life, and to give them to the people in the language they could understand.

"And I saw another angel flying in midheaven, having eternal good tidings to proclaim . . . unto them that dwell on the earth, and unto every nation and tribe . . . and tongue and people."

To Luther, led and guided by the Lord God, above all, belongs the honor of translating the Bible into the language understood by the people. The new invention, the printing press, was soon delivering the German Bible to eager purchasers. Men now, like the Bereans of old, could for themselves search the Scriptures daily, whether those things proclaimed unto them were so.

The churches which formerly resounded to dead Latin chants and echoed the whispered mumbling of the Latin mass, were filled with the sound of the Gospel proclaimed in a language intelligible to all and speaking to the heart. The Bible was opened, the floodgates of grace and salvation were opened to thirsty souls.

God's Word was sung in the churches, in the fields, workshops and homes. The Bible was opened to the understanding of little children and the unlettered by means of Luther's Catechism, that booklet without a rival for simplicity, directness of teaching and clearness of expression, and, above all, for purity of doctrine.

It is true, translations of the Bible had appeared before Luther's time and many earnest souls had found salvation in Christ, for the gates of hell did not prevail against the true Church, the communion of believers, even in the Dark Ages. Still only then when, by the providence of God, Luther arose and labored, was the fullness of God's light shed abroad through His Holy Word. The opened Bible with its exposition in the catechism and in the wonderful hymns of your Church, children of the Reformation, is your priceless heritage. To it you may go in the sorrow of sin and find comfort. It will answer every perplexing question as to life and death and eternity and still all your longing for peace.

It will be your staff and stay in the hour of trial and your sword by which you may overcome all your spiritual adversaries.

Guided by its light your feet will take no uncertain steps on the pathway of true faith and holy life.

In the hour of death its truth will be your shield and buckler to resist victoriously the onslaughts of your last enemy.

Love and cherish your Bible—use it daily.

LUTHER LEAGUE OF PENNSYLVANIA

(*Continued from page* 22.)

of conviction in glorious confession, "Thou art the Christ, the Son of the living God." Christ commended this. He said this came through the revelation of God, not by flesh and blood. And thus was from spiritual experience; through the realization of the power, the purpose and the person of the living word. This condemns rationalism and traditionalism and mysticism and emotionalism. "Not by might nor power, but by My spirit," said the Lord of Hosts.

Church to Stand.

Upon this rock of confession He built His Church. The church of the confession is continuing, convincing and conquering. The gates of hell shall not prevail against it. All the testimony of the past confirms this statement of the Saviour. The mother Church of the Reformation has stood and, please God, will stand until the church militant shall have become the church triumphant.

That the Lutheran Church has been doing the work is evident when we consider her Inner Mission activities at home and abroad. Although a comparatively new line of Christian service in America, Lutheranism is laudably proud of her homes and asylums and settlements in large cities. Her academies, colleges and theological seminaries are found in nearly every State and in the Dominion of Canada, and the Church of the University is still the patron of the arts and sciences.

Her home mission operations in at least thirteen languages are the marvel and encouragement of her nearly 3,000,000 adherents. The pioneers of the faith have been willing to spend and be spent in establishing the Church.

Luther Leaguers are called to the colors. In this war neutrality is impossible. Heaven and its armies are fighting hell and its armies. It is an old fight. Deborah in her song praised the tribes that came up to the help of the Lord; she condemned and cursed those who did little more than argue and pass resolutions.

What has been done constrains us to do more. We go back to our congregations and our Districts and we will be leaders so that the task may be redeemed. Down from the mountain of transfiguration to the multitude of the tired and the tempted and wearied and the worried. Down from the cloister of conference and communion to the crowd of needy humanity.

As we go to the work we will find it pleasant and profitable and we will have assurance that what we do will abide. We will bring stories from the quarry and with the help of the spirit of God, they will be fashioned to the pillars in His temple; we will bring jewels from the mines and with the help of the spirit of God they will be fitted to shine as gems in the Master's crown.

God speaks to each of us as He did to Samuel and shall we answer, "Speak, Lord, Thy servant heareth"; as He did to Paul and shall we answer, "Lord, what wilt Thou have me to do?" Are we ready now to say with Simeon, "Lord, now lettest thou thy servant depart in peace"? De we wait with joyful anticipation too for the Master's praise of His servant, "Well done, enter thou into the joy of thy Lord."

The president then announced that he would appoint his committees later on, and the closing vespers were then had, and one of the most successful, interesting and inspiring conventions in the history of the organization came to a close and all visiting Leaguers departed for their respective homes, feeling that it had been good to sojourn for a few days among the good people of Johnstown and to be a part of this great convention.